

# WORLD CALL

Religious Education Number



THE BUILDER

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OCTOBER 1934

The Builder

Price 15 Cents



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## Directory

# RELIGIOUS EDUCATION DEPARTMENT

## United Christian Missionary Society

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Roy G. Ross, executive secretary, St. Louis, Mo.

Virgil A. Sly, associate secretary, Indianapolis, Indiana

T. T. Swearingen, leadership training and program development, St. Louis, Mo.

Ida Mae Irvin, leadership training, St. Louis, Mo.

Glenn McRae, editor, Local Church Service Association, St. Louis, Mo.

Myron T. Hopper, young people's work, St. Louis, Mo.

Florence P. Carmichael, children's work, St. Louis, Mo.

Hazel A. Lewis, children's work, St. Louis, Mo.

Lura P. Aspinwall, director of student work, Indianapolis, Indiana

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## Religious Education Field Workers

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Topeka, Kansas

Claude E. Cummins —Kentucky  
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Lexington, Kentucky

C. C. Dobbs —Colorado, New Mexico and  
Box No. 1094 Wyoming  
Denver, Colorado

University Station —Arkansas and Oklahoma  
Enid, Oklahoma

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Office

Miss Genefrede Harris —Iowa, North and South Da-  
306 Insurance Exchange Bldg. kota, Minnesota and Ne-  
Des Moines, Iowa braska

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Vere H. Rogers —Missouri  
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2965 Bowie Street  
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307 Panama Building  
Portland, Oregon

Percy Thomas —Virginia, Maryland, Wash-  
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Coronado Apts., 5260 Centre England, Pennsylvania &  
Ave. West Virginia  
Pittsburgh, Pennsylvania

Miss Mary A. White —Mississippi, Tennessee &  
Box No. 310 Alabama  
Jackson, Mississippi

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# Circulation Corner

## On Our Way

The net paid circulation of WORLD CALL on September 1, 1934 was 28,877. This was a gain of 1,882 over the same month a year ago. We deeply appreciate the steady gain of the past two years, but must again remind our friends that we must have at least 33,000 subscribers to make ends meet. Can you tell us where we can find 4,123 new friends?

\* \* \*

## You're Invited

We invite you to attend the WORLD CALL Luncheon at Des Moines. It will be held on Thursday noon at the Savery Hotel. An impressive new WORLD CALL pageant by J. Edward and Mrs. Moseley will feature this luncheon. R. H. Miller will preside. Get your tickets (60c) early at the Convention Ticket Booth in the Convention Hall.

\* \* \*

## Handsprings

The State Secretary of Women's Work in Arkansas writes: "I have just looked over the list of Honor Roll societies in the September WORLD CALL. I find only two from Arkansas, which is a disgrace. We are poor, but not that poor. If I were twenty years younger than I am I would probably turn handsprings all over this office about it. However, wisdom comes with age, which may be the compensation. I do not know whether wisdom or agility is a better asset for securing WORLD CALL subscriptions. I am not turning handsprings, but do intend to use a little agility and I hope a grain of wisdom to mend this thing."

\* \* \*

## Oklahoma

The State Secretary in Oklahoma writes: "As a part of our progress we are asking each society to secure at least 5 new WORLD CALL subscriptions in September. Many societies missed being on the WORLD CALL Honor Roll (having 20 or more subscriptions) by only a small number."

\* \* \*

## Never Heard of Us!

"I've been deliberating so long that the first thing I know it will be too late. Am sending in the names of five families for a club subscription. Believe it quite safe to make the statement that not even *one* has ever heard of such a magazine! Will you kindly inform each that it comes as a gift. . . . No magazine published by *any* board can compare to WORLD CALL. I want to again congratulate those who have this department of the work in charge."

The above from a good Nebraska friend.

## INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue  
Indianapolis, Indiana

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# World Call

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OCTOBER, 1934

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# The Threshold

## The Cover

Since this number is dedicated to that master builder, Religious Education, we are delighted to be able to present as our cover illustration Gerrit Beneker's great picture, "The Builder." Strong, fearless and upward-looking, The Builder risks his life to erect a structure which will serve today and tomorrow and generations to come. In such a spirit our religious educators of today are working, erecting the framework of the future.

## In This Issue

Like a red thread through the fabric of history runs the tale of sacrifice. Modern religious education has achieved greatly in its discovery of new ways of developing character. But has it that red thread of sacrifice? Has it room for the cross? The answer to that question is found in a stirring article by one of the most brilliant minds in this field.

For months we have been at work assembling the articles for the series on "What I Owe to Christ." From a number of countries we have secured articles from leading nationals on the subject. We hardly dared hope that an article might be secured from Kagawa of Japan. He is so busy with the details of his great social settlements, his wide program of public addresses, his writing of books which are read all over the Japanese empire. But we ventured, and today the article is in your hands! His article is sure to provoke discussion. We invite you to express your opinion of this or any other article. Brickbats or bouquets are equally welcome.

## World Call Luncheon

The WORLD CALL Luncheon at the International Convention will be Thursday, October 18, at 12:30, at

## The Week of the Ministry

October 7-14

Last month WORLD CALL devoted considerable space to the general subject of the ministry and to the Pension Fund in its annual Ministry Number. We wish at this time to call special attention to the Week of the Ministry, which will be observed across the nation from October 7 to 14 inclusive. The first Sunday of this observance is devoted to a consideration of the spiritual function of the ministry; the second to an offering in behalf of those who grew old in the service of the churches before the inauguration of the Pension Fund, but for whose care the brotherhood has an inescapable and sacred obligation.

This obligation must not be forgotten. The cruel exigencies of the depression have thrown many older ministers out of employment after a lifetime of service to the churches. They must be cared for. The Pension Fund cannot care for this obligation without aid. The \$8,000,000 which was asked at the foundation of the Fund was expected to do this. That goal was reached only in part. During the Week of the Ministry our obligation to these veterans must have our paramount consideration.

Savery Hotel. The price of the tickets will be sixty cents. A good program is being prepared for this occasion and we are expecting to greet hundreds of our friends at that time.

## Chautauqua

This summer \$205,000 was raised or pledged to keep Chautauqua open. A nation-wide canvass will be made to pay off the indebtedness on this institution in western New York. When gifts are solicited from members of our church, *please designate that your gift be credited to the Disciples' headquarters* and send a card stating the amount of your gift to the treasurer, Dr. B. G. Long, 520 Elmwood Ave., Buffalo, New York. We shall greatly appreciate this courtesy.

EDNA K. SETTLEMYER,  
Hostess and Manager.

## Next Month

A new writer will bring us the story of his recent journey around the world. Jack Finegan, an American who has recently finished a course of study in Europe, returned to America "the long way 'round." Lately installed as pastor of our church at Ames, Iowa, he brings to our November issue a remarkable account of the things he saw, under the title, "Light on the Coasts of Asia."

## Convention Number

Next month WORLD CALL will carry the complete and illustrated story of the International Convention at Des Moines. Because that convention will not close till October 21, we will be a few days late in going to press. Your copy will therefore be a few days tardy in reaching you, but we are sure you will be repaid for waiting by the variety and freshness of WORLD CALL's convention number.

## Now Your Church Can Borrow Money

The government's new housing bill will come to the rescue of your church, if you have found it hard to borrow money locally for repairs or remodeling. While regulations have not yet been completed, it is understood that the act applies also to churches. So now you will be able to borrow up to \$2,000 at a low rate of interest, and on reasonably long terms.

This provision of the new law will help many struggling churches—and will give jobs to thousands of unemployed workingmen. If your church is interested in knowing further particulars, write to A. F. Wickes, Advisory Architect, Board of Church Extension, 222 Downey Ave., Indianapolis, Ind.



# WORLD CALL

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VOLUME XVI

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## *Institutional Selfishness*

FOR a long time each Protestant communion has labored to show the respects in which its way to God is superior to the ways other communions take. By inference or by direct statement the ways others take are derided. Few have paused to reflect that the great unchurched masses may accept the boastings of none and the criticisms of all. This is what often happens. Assailed by conflicting claims of infallibility or at least of superiority, and bewildered by ecclesiastical mud-slinging, the man on the street declares an emphatic neutrality. We execrate his stiffness of neck and his determination not to believe when the trouble often is that he has believed too much. He has accepted the hard words of both ourselves and our critics because our behavior makes him believe they are true. It is high time that we all take to heart the recent words of Principal L. P. Jacks:

"Unless the churches of Christendom are able to transcend their institutional selfishness, their corporate self-seeking and uncharitable relations among themselves, learning to help rather than to hinder one another, and to bear each other's burdens instead of increasing them; unless, that is, they are willing to put religion before church policy, the days of organized Christianity are most assuredly numbered. How seldom has any one of them played the part of the Good Samaritan to any other! How often that of the priest and the Levite—or worse!"

## *Oxford Movement Growing*

FOR more than a decade Protestantism has been watching a growing movement which has found converts in all churches. Known first as "Buchmanism," a name which is no more popular among its adherents than "Campbellites" is among ourselves, it has more recently acquired the name of "Oxford Group Movement." Through the practice of the old arts of personal religion, the members seek the direction of God over even their simplest decisions and their routine behavior. They emphasize the necessity of conversion, of absolute honesty, of constant "sharing" and of a definite notebook technique of seeking God's guidance. Their testimony meetings, which are usually held in the comfort of luxurious hotels, often produce striking confessions of deep religious experience. Critics of the Oxford groups point out that it is

largely confined to the well-to-do, that it lacks social vision, that the glib way in which members speak of God is irreverent, that the method of securing "guidance" by sitting with a notebook jotting down stray thoughts during a period of meditation is unreliable, that personal release which is not definitely linked to a program of positive helpfulness is little more than emotional dissipation. In spite of the persistence of these criticisms, which always bear primarily on the movement's lack of social conscience, the number of adherents is still growing. At a great midsummer "house party" held recently at Oxford, England, Canon B. H. Streeter, famous theologian of the Church of England, announced that he was abandoning his former attitude of "benevolent neutrality" toward the movement. "I have come to believe," he said, "that this movement is the most important of all religious movements at this time." In spite of the great impetus which Streeter's approval will give, however, we cannot but continue to look askance at a movement which encourages religious people to indulge in the introverted methods of an exclusively personal religion in a time when the whole world is suffering as today.

## *Decency in Pictures*

THE month of October is the time set aside by the Federal Council for Protestant enlistment in the Legion of Decency drive for worthy motion pictures. If the movement is not to die down and result in a reaction which will be a complete victory for the producers of film filth, every Protestant should see to it that his church lines up 100 per cent on this issue. The only language Hollywood understands is decreased box office receipts. Some may object that this drive opens the way for some form of censorship. Do they overlook the fact that censorship already exists? Let them study the output of their local theaters for a month and see how rigidly the pictures have been censored by producers whose only criterion of worth is profits. Motion pictures are already censored, and not in the public interest. If the present drive for decency on the screen results in federal censorship, it cannot possibly give us worse pictures than we now have. Since we already have censorship, let's get rid of it or else have one which the public can control. A good way to begin that control is by cooperating in the current move for better pictures.



### *Munitions' Lid Off*

**W**HENEVER the lid of secrecy, always tightly clamped on the munitions industry, is lifted, the air is immediately filled with vicious clamor and fearful smells. The current Senate investigation has already produced both. It has disclosed the sale of powerful American airplanes to the Japanese navy, American cruisers being used as demonstration ships for the private sale of cannon to Turkey, suspicious alliances between our American "merchants of death" and Sir Basil Zaharoff, the Grecian vulture who channeled the rivers of blood of 1914-18 into fabulous profits for himself. It has shown that the war department in the latter days of the Coolidge administration fostered the private manufacture of munitions by giving permission to these manufacturers to divulge to other countries army designs for anti-aircraft ordinance, developed at a cost of \$2,000,000 to American taxpayers. It has revealed huge profits made on war contracts secured by constant lobbying in Congress, by the cultivation of war scares through a venal press, and by incessant propaganda against every move calculated to strengthen confidence and good will between nations.

No wonder Senator Vandenberg exclaimed, "What a situation! We find the United States Government encouraging the private sale of arms to foreign countries, and the British king doing the same thing. Doesn't it make a paradox in an effort toward disarmament?" We strongly hope these revelations will put an end to the private manufacture and sale of munitions.

### *Cooperation in Kingdom Building*

**A**N INCREASINGLY important development in missionary advance is the growth of cooperation between the various Christian bodies. The sharp contrast between Christian and non-Christian ways of life reduces to a minimum the ecclesiastical differences which in the homeland bulk large. We are therefore lengthening the united front which we present to the non-Christian world and filling in the gaps between ourselves and our Christian neighbors. On all fields today there is this conscious reaching out of Christians for fellowship and the growth of cooperation in the gigantic task of bringing the world to Christ.

The Disciples of Christ are particularly fortunate in that our history as a mission-minded people has been filled with examples of advance in this direction. One of the boldest of these adventures in cooperation was what is now the University of Nanking—the great institution which is the Yale of China. This was started by Mr. Meigs, one of our early missionaries to that land, and we are still cooperating in its mighty ministry to the people of China. In all our fields, we are working with other communions in thirty-six cooperative ventures such as schools, hospitals, theological seminaries, national Christian councils and similar cooperative movements.

In spite of this vast participation, most of us seldom think of this phase of our work when the name of foreign missions is mentioned. One of the reasons is that it has grown up gradually. It has not been the product of a direct policy to foster cooperative projects, but has developed in an empirical way as situations arose which could best be met in this fashion. Another reason is possibly the tendency to think of mission work for which we have the sole responsibility as in a special sense our own. A third is the fact that some of these cooperative projects have come under the fire of those who still visualize the tremendous urgencies of carrying the gospel of Christ to the whole world as a responsibility which can be borne by the Disciples of Christ without the help of other Christians.

However this may be, we have now come to the time when a revaluation of our achievements and a rethinking of our policies is at hand. When we thus recapitulate, have we in the three-quarters of a century of missionary activity rendered the cause of Christ in the world any greater service than that which we have given through this increasing cooperation? Is there any field of service where with given abilities and endowments a missionary may count for more in building the kingdom of God? Is there any field where a consecrated dollar can do more or go further? Is there in any other type of missionary activity more continuity, more permanency than that in which we share responsibility with other Christians?

How often in these recent years have we heard expressions of appreciation from members of other communions concerning the work of certain of the men whom the Disciples of Christ have contributed to the general work of the kingdom. Do we not have reason for pride in the fact that we have raised up for such a time as this Emory Ross, secretary of the Congo Christian Council; Samuel Guy Inman, secretary of the Committee on Cooperation in Latin America; E. K. Higdon, executive secretary of the National Christian Council of the Philippine Islands; and Robert M. Hopkins, secretary of the World's Sunday School Association? These men are serving as the integrating nucleus of a growing Protestant cooperation. Because they are thus vitally serving the outreach of the growing kingdom of God, we thank God and take courage.

In a very special sense, the Disciples of Christ are equipped to extend just this kind of ministry. It is no accident that four of the leading figures in inter-church cooperation in the world outreach of the church today are Disciples. It is the logical outgrowth of the cultivation for a hundred years of the dream of Christian cooperation. The fact that our people have been trained to expect great results from the strength of the united church of Christ fits us in a splendid way to share in one of the most significant trends of the modern church. Such a time as this, therefore, calls upon us as Disciples of Christ to do our part in the movement for Christian cooperation.



# We Set Our House in Order

By ROY G. ROSS\*

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**F**EW Protestant communions have made more rapid strides during the past quarter century than have the Disciples of Christ in the development of religious education.

One aspect of our leadership has been the way in which we have related our various enterprises and efforts to like undertakings of other Protestants. The interdenominational participation of the Disciples of Christ in education has been quite remarkable. Our people have not only participated in but have given leadership to such worthy cooperative efforts. At the same time we have left our own house in such disorder as individualism had originally fostered and apathy has maintained.

The history of the rise of our brotherhood's educational efforts is a most interesting one. Its annals contain prophetic insight, deep consecration, devoted service and achieved ambitions. It is conspicuous, however, in the absence of a consistent, growing, maturing, and well-articulated brotherhood policy for its educational life. One wonders what might have been accomplished if many prematurely closed chapters of educational effort could have been eliminated by careful planning.

**F**OR several years it has been the hope of our educational leaders that our educational efforts could be more effectively articulated. It was realized that we could not continue indefinitely in the Topsy form in which we "just grewed." Some of us have dreamed a plan whereby we could relate in sequence all our efforts including Sunday school, week-day school, vacation school, youth conferences, training schools, and college departments of religion around common objectives and purposes. In this way each would contribute its service to the brotherhood in full view of the contributions others were also making. Gaps in the educational process could be closed, and confusion and overlapping avoided. The brotherhood could better serve its childhood and youth by making more effective the Christian ideals for which we stand.

The complete achievement of such a goal is far off, but it can be realized to a gratifying degree if there is a will to work unselfishly, if we can learn to work together without "straight jacketing" the convictions and policies of other persons and institutions, and if we can learn to make primary in the educational process the life needs and welfare of the pupil rather than of the teacher or of some institution. There are reasons to believe that there are now some signs of organizational beginnings in this direction. Organiza-

tional adjustments mean little except as they affect life processes, yet they often provide an objective measure of progress.

For those who see the significant tie-up between these adjustments and life processes, the following facts will have much significance:

1. Numerous efforts have been under way for five years for a more effective relating of educational efforts. Some of these efforts grew out of the brotherhood survey reported at the Wichita International Convention and others grew up separately but from similar sources and convictions.
2. In the United Christian Missionary Society there has developed a new unity of purpose, a new cooperation in production of materials, and a rapidly developing unity of field service. For years there were to our discredit duplicating, divergent, and conflicting lines of service to the local church.
3. Missionary, stewardship, and social education were once treated as special interests to be fostered apart from a regular education program. They are now recognized as a part of that program and the legitimate rights of all developing Christians.
4. There formerly existed no clearing agency where groups serving the educational needs of the local church could come together for common counsel and cooperative planning. Now we have a curriculum committee which is the tool of no one interest but the meeting round of all who are willing to cooperate.
5. The Department of Religious Education of the United Christian Missionary Society and the University Department, Board of Education were once competitors in the field of University Bible Chair Work. They have now correlated their approach to and efforts in this field.
6. General service to student groups was once a theoretical function of both of these agencies and little was actually accomplished by either. They are now combining their resources and initiating an active program of service in this field.
7. The Christian Board of Publication formerly confined its cooperative educational efforts to the field of Sunday school work. Today it is rapidly extending this cooperation to all phases of educational effort affecting the welfare of the local church.

And it is hoped that these are only beginnings. There is need for sharing the educational experience of leaders of foreign missions enterprises, home missions institutions, and self-supporting efforts in the field of secondary and higher educational levels. There is need for a practical tie-up between academic training for religious leadership and laboratory experience through practical efforts. There is need for relating intensive instruction through institutions of higher education, and the leadership training programs of educational promotional agencies.

This line of development is only begun. Its possibilities are tremendous in potential capacity for good. Its future depends upon the quality of motive which animates our efforts.

\*Secretary, Department of Religious Education, U. C. M. S.





# Has Religious Education Room for the Cross?

By GEORGE V. MOORE\*

FOR what else does religious education have more room?

The central idea in the cross is self-denial, suffering, sacrifice. In every generation follow-

ing Jesus involves that. Anyone who follows Jesus very far will experience suffering in some form. Teaching persons to be religious, to be Christian, involves disregarding oneself in the interest of others' welfare; it means suffering for and with the great principles of significant human living; it means giving up selfish motives and purposes for unselfish and worthwhile goals that lead to the betterment of the common good. In this sense the cross becomes a living reality in all phases of religious education. To the teacher of religion the cross is a challenge to suffer to attain some great ideal in human life.

Anything that is of value to persons costs somebody something. The universe is made that way. The growing of a field of corn, the clearing of a forest, the growing of a boy, the development of a home, the building of a nation, the making of a brotherhood, has a price which must be paid. While each of these things costs something, we believe that it is worth all it costs. It has its price in suffering, but it is suffering toward some end that is considered worthwhile to persons.

Religious education saves its life by giving its life away. In reality this is the only way it can save itself. Without losing itself in active service there is no salvation for it. Religious education must make a more generous gift of its life to the welfare of human beings. It must find the things that are worth dying for and the things that are worth living for. It must live and die for these things daily. It must spread its dying out over a long period of time, including the weeks, the months and the years, as well as the centuries. It must let its life be consumed in active

ministry. It must put all of its body, its mind, and its heart into the task. The road of genuine happiness for religious education is through giving its life away through suffering in the interest of lifting life to a higher level. Other roads are not worth traveling.

Religious education must give its life to attain worthy ends. The world is full of worthy causes to which religious education may give itself with complete abandon. Stanley High has said: "In a world filled with crucifixion causes, what risks are you running of a cross?" What are some of these causes that are worth living and dying for? Let us examine a few of them.

The provision of bread for the body, mind, and spirit of man is a worthy enterprise in this generation. Religious education advocates the development of the whole man. Man cannot live merely by bread provided for the physiological organism, but he cannot exist very long without it. There is an abundance of food in our world, and much more can be produced as needed. While this is observably true, men have not yet learned how to make it available to each person according to his needs. Man cannot live merely by bread for his mind, but he cannot grow intellectually without it. All around us there is food for the brain, but man has not yet learned how to distribute it so that each person may grow according to his capacity. Man cannot live merely by bread for the spirit, but he



\*Professor of Religious Education, The College of the Bible, Lexington, Ky.

The Teacher



cannot live fully, abundantly, without it. There is no lack of food for the spirit, but we have not yet produced the situation in which all persons are availing themselves of it. To assist the whole person to grow is a challenging task for religious education, but it is not to be attained without suffering. There will not be a proper distribution of food in any form without the payment of a price. The economic, social, educational, and religious orders will not be reconstructed without struggle and sacrifice. The only way ahead is through suffering, but suffering toward a goal that is worth attaining.

To place human personality above personal profit is a worthy goal for religious education in our world. Was man made for the machine, or was the machine made for man? Was man made for the institution, or was the institution made for man? Was man made for money, or was money made for man? These are vital questions which must be faced frankly in our day. It is not difficult to discern that those who raise and deal with such problems will not do so with immunity; they will walk through the valley of suffering; they will most certainly carry their crosses. Men do not give up money-making for personal gain without a tremendous struggle of some sort. They do not transfer their allegiance from accumulating for self to building up the social welfare without some test of strength and power. A program of religious education, based upon the betterment of the conditions of the masses rather than upon developing the selfish interests of a few, will produce some irritation and opposition among a certain element in the local constituency. Religious educators, whether as ministers, teachers, parents, field workers, or editors, will find themselves suffering in one way or another, but it will be a joyful suffering, for it will be working toward an end worth accomplishing. Samuel Rutherford once wrote: "The cross of Christ is the sweetest burden that I ever bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me to my harbor."

To help to bridge the gap between knowledge and action is a tremendous task for modern religious education. There is a vast and yawning chasm between our knowledge of what is right and just and our actions. We know much more of what is good and righteous than we exemplify in our deeds. As individuals and as groups we quite readily assent to the principles of Christianity, but we manifest in our conduct that we do not really believe them. We learn the words of the Bible and repeat them in our services, but we have not made them a definite part of our inner



Religious education under the shadow of the cross—The Last Supper

beings so that they will appear in our actions. To change this condition so that our knowledge leaps into action will require the taking up of a number of crosses and a constant walk with Jesus. Our knowledge of what is honest has run ahead of our desire to be honest. Our information concerning what is for the best interests of a changing society, though varied and not well assimilated, has run ahead of our desire to pay the price necessary to attain the goal. We have talked a lot, perhaps too much, but we have not done as much. It is often less expensive to talk than to do. Religious education is highly guilty at this point. It has arranged numerous situations for talking, conversing, and discussing various ideas, but it has been weak in assuming leadership in carrying the ideas into action.

To assist in providing a condition of peace in the earth is a task sufficient to challenge all the forces of religious education. War will not be prevented, and a condition of peace secured without much suffering and sacrifice on the part of those who are teaching the worthfulness of peace to humanity. Those who control the munitions factories will see to it that those who are in opposition pay the price. Religious education, which proclaims a gospel of peace and good will in the earth, will have a rather heavy cross to bear, but it can be borne with joy because it leads toward a better world.

Religious education is interested in helping to produce a brotherhood among men so that all may have a good opportunity to share the blessings of the abundant life. Who expects this to be brought about without much suffering in many ways, without the giving of life? Surely religious educators are realistic enough to see what is involved and which way the road leads.

Has religious education room for the cross? It is the way of the cross that religious education cannot escape, even if it would.



# Toyohiko Kagawa

By THOMAS A. YOUNG\*



Kagawa is a Japanese fisher of men

**I**N CHRIST'S way of love in life lies the solution of the world's problems of every kind. I am against all learning, all institutions, all governments, all religions, and all arts which reject love. I protest against every so-called church which preaches faith and fails to love." This is the meaning of his life and work to Toyohiko Kagawa, Japan's Christian Socialist and one of the outstanding religious leaders of the Far East.

Born of a rather well-to-do family, Kagawa San was given educational advantages, including of course the study of the Confucian classics. While a student in an English school he became a Christian largely through the influence of a missionary. Soon after, family difficulties—involving poverty as well as other problems—turned his thoughts toward the search for an adequate philosophy for his own life. Entering the Southern Presbyterian Seminary in Kobe he started to prepare himself for the Christian ministry.

While still in school his health failed and to this anxiety of his friends there was added another when they discovered that Kagawa San was frequenting the worst slums in the city, already beginning his work of love and service to those in poverty, material as well as moral. Then followed a visit to the United States with further preparation at Princeton University and then Kagawa San came back to Japan and to the slums. Among the volunteer workers in his little church there was a young woman—a worker in a book bindery. She became Mrs. Kagawa—remaining with her husband in the slums and fully sharing in all his work. But following the coming of little children into the home the family moved for their sake and, at the

present time, resides at Matsuzawa—just on the outskirts of Tokyo.

It is impossible to present Kagawa San in a short sketch. He considers the essence of Christ's teaching to have been embodied in his life of love and, basing his own life on communion with God, this oriental Christian seeks to follow the Christ in that life of love.

He first became nationally known through his book *Crossing the Death Line*, a novelized biography—portraying the struggles of this young minister toward spiritual freedom. One hundred and fifty thousand copies of this book were sold within a few weeks and the money realized went immediately into the work in the slums. *A Shooter at the Sun* continued the slum story while *Listening to The Voice of the Wall* recorded his first jail experiences and meditations, for he had been imprisoned for his activity in connection with the Kobe dock strike. These three books established "Kagawa's place as a national figure—a youthful Tolstoy protesting against the crushing materialism of contemporary Japan." Believing that he

could better reach Japan's millions en masse through his literary work "poems, children's stories, economic and philosophical essays, history of industrial and social movements, religious apologetics, Bible studies and prayers, as well as translations of important books in other languages have flowed in a constant stream from his pen and have influenced thousands."

The practical side of Kagawa San's social vision has been revealed in his work in establishing the first labor union in Japan, in the establishment of the Peasants' Union movement, the Cooperatives, the Mutual Aid Societies and in his activity in social movements in general. His scientific approach to all such problems as poverty and social need has earned him a unique position with the Japanese government. For a time he was counsellor to the social bureau of the city of Tokyo—consenting to serve in this capacity but declining any official position which would have limited him in his various independent social activities.

Kagawa San is an author and a social worker—but more than this he is a preacher, a preacher on fire with a social passion, burning up with love for all but especially for the oppressed, not only of his own but also of other countries, for his vision of love, like that of the Master he serves, is world-wide.

Binding thousands of young men to him in his "Friends of Jesus Society" he is planning this organization as the nucleus of the Christian socialist movement. The Kingdom of God movement in Japan—a campaign now in its fourth year—a crusade for a million souls for Christ—acknowledges Kagawa as its leader and vital force.

To a very significant degree the future of the Christian movement in Japan and the future of Toyohiko Kagawa are indissolubly bound together.

\*Christian missionary, Tokyo, Japan.



# What I Owe to Christ

By TOYOHICO KAGAWA

This is the third article on the above subject by Christian leaders of different lands. India, Puerto Rico, and now Japan have spoken. This story reads like the heroism of the early Christian centuries. Watch for another next month.

THERE are many ways in which I can witness to what I owe to our Lord Jesus Christ. In the first place I want to give testimony to the fact that our Lord will help us and save us from ills of the body. All my life I have been ill. While in the second year of middle school, I had to stop because the apex of one lung had become tubercular. I began to have hemorrhages when I was seventeen years old, and two years later I was so seriously ill that I had to rest for a year. For four or five years the fever did not leave me. At twenty I barely weighed seventy-six pounds.

During the worst of my illness the thought had been running through my mind, "If I get well, I shall certainly enter the slums of Shinkawa in Kobe, and offer myself as a sacrifice for the sake of the poor there." It was this thought which brought me back to life again, at a moment when the doctor said I had tubercular pneumonia and no hope of recovery. Then for one day I fasted and prayed continuously, and suddenly, about three in the afternoon, received a great joy of illumination, when the afternoon sunshine struck on the polished pillar of the alcove-of-honor in the room in which I was lying. I felt convinced that God had entrusted me with the duty of realizing the spirit of Jesus by work among the poor, and that therefore I could not die. At the moment of my illumination, I seemed to leap over death and to thrust myself into the world of miracle and mystery.

From that moment I began to recover, and soon was able to entertain myself by reading the Psalms. I was in bed for a month, every day more and more determined to go and live in the slums of Shinkawa. And it was doing so, after a year or more of convalescence, which really brought about my recovery. Even when I went into the slums to live I was so ill that I thought I might have but a few more years to live, and that therefore I must spend every possible moment in service.

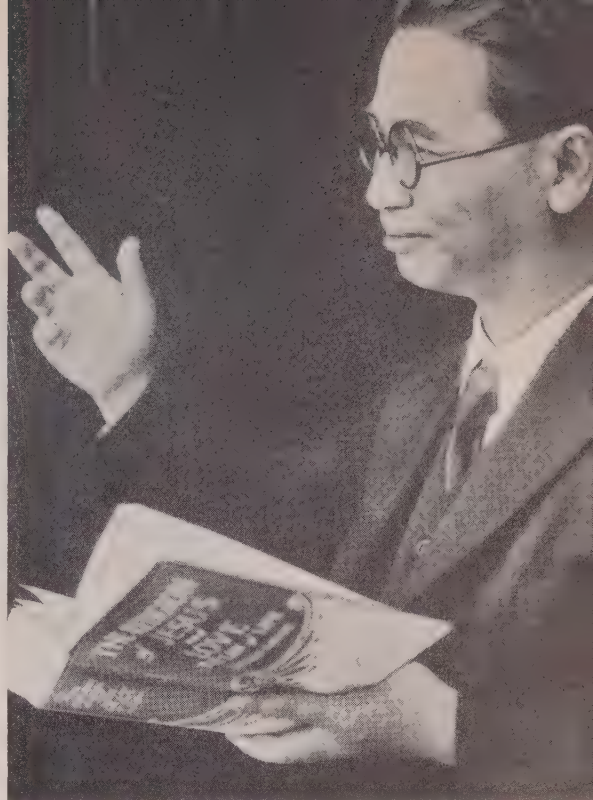
That was a quarter of a century ago! So when you are told that you have tuberculosis, you need not worry. When the spirit is healed, the physical illness will go. I now have diabetes, and I have had severe attacks of pleurisy. My heart is weak, too, and since I caught trachoma in the slums a film has formed over the cornea, injuring my eyesight. When an auto that I was in collided with an electric train, I injured my spine and broke my arm. At the time of the 1927 earthquake I went to the center of it for relief work, which had to be conducted in the midst of snow and severe cold. Exposure resulted in a serious inflamma-

tion of the middle ear. With all these illnesses, I am not only alive still, but hard at work all the time. Over and over again the doctor has said that I could not recover.

After I visited America in 1931 the resulting fatigue made my chronic troubles more serious. But I could not stop working in the Kingdom of God movement, for when we preach, thousands are added to the kingdom. They decide—thousands of them, for Jesus Christ. Therefore to see the joy of those souls saved I dared to go where my schedule took me, which was to the extreme north of Japan, to Hokkaido and Saghalien. The cold climate would be especially bad for me, and my friends were weeping when they saw me off at the train at Tokyo, thinking I might die on the way. I myself thought that this might be the end of my life of service for the Lord, but the more I went northward—wonderful to say—the more I recovered, and when we reached Saghalien I was almost completely healed.

I am careful about my eating, and don't drink much tea, and no coffee. But I can walk about as any man, though my vital organs are not in good condition. Another man would be lying in bed preparing to die, but I am hard at work for the Lord. As the cold of the winter is hard for me, I was glad to have an invitation to the Philippines, a hot place, and I went there to have a good evangelistic campaign for my kidney! That is the healing part of my testimony, through trusting the Lord.

As to the finance side of the question, I have twenty-one different organizations for social service to look after, and need sometimes two thousand yen (\$1,000)



Kagawa is holding one of the fifty or more books he has w



a month. It is very adventurous, for though I sometimes receive a good deal of money from my book writing, I venture too often. I think I shall receive such and such money, and so promise it in advance, as I did for instance, to the medical cooperatives. I'm like a gambler. I stake everything for the Lord. When I go out for preaching I do not receive any remuneration at all, though after the Kingdom of God movement started, Dr. Mott helped me a great deal for a while. This spring I was asked to write two Christian novels for publication. The book stores were eager to get them but since I was traveling around in the Philippines I could not write them. Thus often I have to rush to places to preach where there is no guarantee of income, and yet all the time there are my settlements, and forty or more employed workers needing their monthly bread-and-butter, or rice-and-pickle, from my budget!

Four years ago I was preaching in Hokkaido. It was the end of the month, and I was thinking of my wife, for she is my minister of finance, and as I knew we had no money in the bank, I could imagine that she was wondering how to pay our co-workers. I had had many requests to write, but had not been able to find time to do so. . . . The church in which I was delivering my message in Sapporo was packed so full that there was no standing room left, for twelve hundred were crowded into the space for a thousand. I finished my talk, still thinking of pay for my associates. The church was packed to the back of the platform, with only one possible seat-space left for me. I sat down. Just at that moment the person seated at my left said to me, "Kagawa, do you need money?" I said, "Yes! I have no guarantee of funds to pay my obligations for this month!" And he at once gave me his pocketbook with all that was in it, amounting to \$194, which would cover about half of what I needed just then. And he went on to say, "I'll give you more!" And I said, "Thank you very much! I need it!" So the next day he took me to his house and I was enabled to cover the need of that month.

For the last twenty-four years of work, I have had that sort of experience almost every month.

Again, about the weather, for the past five or six years of nationwide evan-

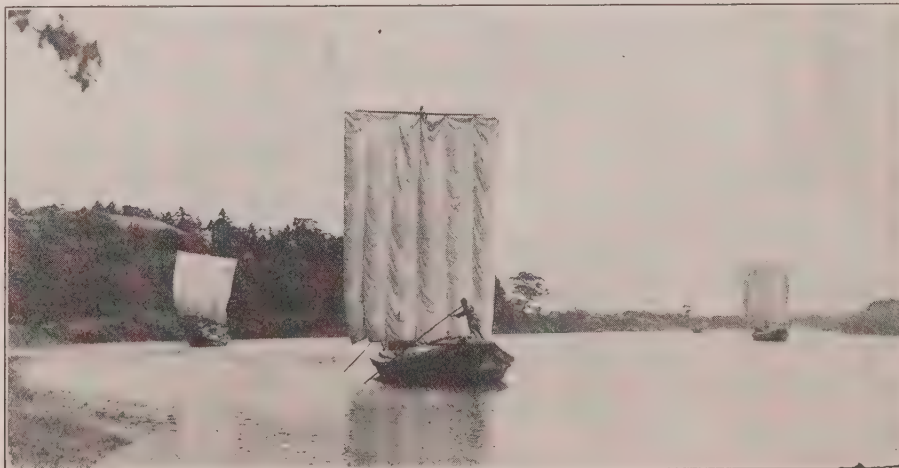
gelistic campaigning, I have had an experience similar to that of John Wesley, which he records in connection with the early Methodist movement. He was blessed by the climate. Though it might be raining in the next village wherever he went the clouds cleared and he had no trouble in holding open-air services. Up to the end of 1933, I had preached to a million in the audiences and gotten sixty-four thousand decision cards of those willing to accept Christ as their Savior. We had meetings sometimes in theaters, charging a small admittance fee because the local committees were so poor—five sen in the villages and ten sen in the cities. This plan would bring out many more than would attend the churches, but on the other hand, if the weather were bad, no one might come to such a theater meeting. But wonderful to say, for the past five years we have had almost no trouble at all with bad weather, no rain or snow.

If this sort of thing had come only once or twice, or only ten or a hundred times, you might doubt it, but when it happens a thousand times, continually through five years' experience, we cannot doubt it. When we prepare meetings for the Savior, he himself prepares the weather.

So although we do not yet see the full answer to our prayer, we still have trust in the Lord about peace between China and Japan. We started a prayer meeting three years ago in our church at Matsuzawa near Tokyo for this purpose. It meets every Friday morning at six o'clock. We pray that those army ministers may repent. And Araki, the war minister, became very nervous and could not do anything any more, and did retire recently! We are praying more that the Lord will manifest his power to effect complete peace in the Orient. I don't know how it will come, but we believe in prayer.

I am praying for the Holy Spirit also. I firmly believe that only through prayer and the Holy Spirit shall we get a real religious movement. We believe in the cooperative movement and are trying to promote it. And when we pray, the way is just opened, and we see the light as to how to proceed.

There are eleven thousand village areas in Japan with a population of five thousand or under. Three thou-



Ships on Japan's beautiful "Inland Sea"



sand, two hundred and thirty-one of these village areas had no doctors, three years ago, and the poor people many of them had not even the chance to be examined by a physician once before they died. So we started the Medical Cooperative Move-

ment to give doctors to those peasants. We met with severe opposition from the physicians' association. The average farmer's family in Japan gets an income of only four hundred and fifty yen a year, while the average physician in rural districts gets that same amount per month. The physicians' association had fixed the prices so that the poor farmers could not pay, and we had to fight to get government permission to reduce the prices. We fought on, and prayed, and fought by prayer, and today have a hundred and fifty good medical cooperative hospitals started in various parts of the country. We think the Lord has answered our prayer.

When the panic and depression came to America, many missionaries were leaving Japan to return to America, and so many friends who had joined "Kagawa Cooperators" and guaranteed money for the help of my settlements withdrew. At the end of 1932 the support which had come from that quarter was reduced to a third of what it had been. But I wasn't surprised at all, because I had *trust*. I could just sit down and write about two weeks of each month and maintain the work. I am still praying that we may become fully independent, and yet because I go out preaching I need help.

I have no anxiety about the Lord's work. I think that if we pray our own desires our prayers are not answered, but if we pray for the kingdom's sake, the prayer will be answered. I take as my parable the proprietor who wants to build a house and hires a carpenter. Now when that carpenter asks the proprietor for timber, nails, cement, tin and iron framework for the building, he is sure to get those materials in answer to his prayer. But if he asks for cigarettes and whisky for his own pleasure—that kind of selfish prayer will not be answered. If we pray for the Kingdom of God it is sure to be answered. I have trust in the Lord, a firm trust. If I must die somewhere dur-



Our architecture dominates, Japanese architecture blends into the landscape

have the custom of having siestas after the noon meal. But if I sleep in the daytime, blood flows into my eyeballs and I cannot see for the rest of that day. So I have invented a new way to have a siesta—to meditate! I sit down and have a quiet time while the others are sleeping. I learned it before the Oxford Group came. It is necessary not to move, simply to have a quiet time and meditate on the wonder of the Lord—how he created the universe, how he is revealed through the natural world. For ten minutes, for an hour, or more, I just meditate and have a *good* time. And since my income was reduced in 1932, I have had to travel third class on trains in Japan, often sitting up all night thus, to get to my next appointment. Even though sleepless, through meditating during these train trips, I can preach eight times the next day!

I have discovered that meditation means to be quiet, very quiet, and to surrender to God. When I have anxiety about anything—about finances, about the management of my business, such surrender brings a wonderful reconciliation with God. Then joy comes in. I don't know where I am. I am exalted to God, and happy as I can be. Ecstasy creeps into my soul and I can work on without sleep.

Because I have such experiences, I call it religion. When I read stories of the ancient mystics I can understand them from my present experience. I can understand why the Lord retired to lonely places.

I have just given a testimony of how we can live in the hand of God, and a full confession of what I owe to Christ. The Lord will provide me with more provision I am sure, and I shall continue to be a gambler for God. Because I lived so many years among the gamblers I know how to gamble! And as I was at the point of death at twenty in the tuberculosis hospital, I think my life since that time wholly belongs to God. That is the way the gamblers do. I trust the Lord.

ing my journeyings, let me die! I'll be transported into heaven. I am in the hand of our Lord and have no fear, no complaint to make.

Even when I cannot sleep well, I just sit down and meditate. In Manila it is so hot that all the people



# Religious Education—A Long View

By R. C. SNODGRASS\*

IF OUR long view of religious education is to be profitable it will necessitate a view backward.

What was Christianity in the mind of Christ? Christ's religion turned about his conception of the kingdom of God. No better definition of that kingdom has been given than that of Dr. DeBose: "God in humanity." The founder of Christianity sought to put God in the hearts, lives and relations of men.

What was the instrumentality he sought to use in bringing this about? Dr. Denny, in his "Career and Significance of Jesus," says that Jesus first intended using his nation as the instrument by which to establish God's kingdom. He saw that his nation would not serve in this capacity. Hence he said, "The kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof." The church was that other nation.

What was the method by which new instrument would work for the kingdom? The method Jesus used in his ministry had never been used before. It was unique. His was the educational method.

Dr. Moffatt says that no one, not even the Jews, expected the messiah to be a teacher. As a preacher, as a minister, Jesus was not unique. The prophets were preachers and ministers, but the prophets were not teachers. Moreover, Jesus' originality was demonstrated not only in his being a teacher, but in his teaching method, to which I now call your attention.

THE first step in Jesus' educational process was enlistment. He called certain disciples. The enlistment on the part of these disciples was the enlistment of adventure and experiment. These disciples were enrolling in Christ's school. The second step in the process is indicated in his invitation, "Come, follow me, and I will make you fishers of men." It was not, "Come, and I'll instruct you"; or "Come and I'll give you something to memorize"; or "Come, and I'll assign you a definite lesson"; but, "Come, follow me. Go with me wherever I go. Watch me. Share with me as we face life situations together." They did go with him. With Christ they dealt with the diseased, the unfortunate, the discouraged. Together they attacked the problems of human life and the problems of their nation. Jesus' educational method was the laboratory method. He not only told them to love their neighbors as themselves, pointing to the passage in the Old Testament, but he took them with him when he ministered to the people. He thus made this principle of love a part of their experience. He not only told them to forgive one

another, but when some of them wanted to call down fire from heaven and destroy a village, he exemplified the forgiving spirit and finally wrote the principle on his own cross. So they met forgiveness, not simply as a lesson text, but as an actual life experience.

This laboratory method, this experience-centered method which Christ used, was the method he set apart for the church. The great commission should be studied in the light of this new process. The great commission is not simply an evangelistic proof-text, or the vehicle of the missionary motive, but the kingdom method of the church. "Go ye, and make disciples." There is the method in its comprehensiveness. Whatever may be the implications in the Greek word *μαθητεύω*, one thing is sure. Discipleship means the fullest consecration to, and fullest training for, kingdom service. Jesus, speaking "to those Jews who had believed him, said, 'If ye abide in my word, then are ye truly my disciples and ye shall know the truth and the truth shall make you free.'" To become a true disciple was to become a complete man, with the kingdom vision, consecration, and life. "Make disciples" is the inclusive educational method of the church. Then Christ proceeds to relate the essential elements of this method. Baptizing (enlistment, evangelism); teaching (Sunday schools, week-day and vacation church schools, missionary schools, etc.); ministering (homes for the orphans, the aged, and social service). In the great commission it was the mind of Jesus that the elements of baptism, teaching and ministering should never be in their free state, but should be united in "making disciples."

NOW let us see how this long view backward comes alive in present times. In a recent conversation between Robert Hopkins and Roy Ross, Mr. Hopkins asked this question: "Have we developed any better type of character in our brotherhood now than we had in 1910?"

That question reveals the supreme test of any church program. If a church program does not make better boys and girls, better adolescents, better adults, then whatever the boasts of its preachers and its laymen, that program has missed at least the fullness of its God-given purpose. We have made our Sunday school and church rolls magic carpets, and how we have ridden them! But fortunately, many of us got hard falls. Some of our carpets fell during the World War. We discovered that Sunday school and church attendance, within themselves, would never regenerate the war mind. Some of our magic carpets fell during the post-war days when our so-called Christian

\*An address delivered at the Texas State Convention by the pastor of the Amarillo church.



America, as a modern novelist states it, made life "a football game in which everyone was off side; the rules abolished, and the referee chased off the field."

Some of our magic carpets fell with the crash of '29 when we discovered that churchmen generally had gone into the gambling business, hiding either the shame of their empty purses or the pride of the jack pot behind the ample folds of the law. It opened our eyes to the fact that churchmen generally are unblushingly supporting a pagan social order, an order that piles up mountains of products to tantalize millions of empty stomachs and that makes industry an ingenuous contrivance to bring ill-gotten wealth to the few at the expense of the masses. At last the most of us have discovered that if there is any magic in the church of Christ today it is to be found, not in a church roll, but in a church program; not in attendance campaigns, but in character building.

Along with the disillusionment about the magic carpet came the discovery that if we are to learn how to live as Christians in the world we must learn how to be Christlike in any situation life may bring. Hence, our modern laboratory method. If character, as Hartshorne says in his last book, is "creative interaction," then the student must be put into actual life situations, and through proper guidance must learn properly to relate himself to the living world.

Our long view of religious education would not be complete without a glance forward. The past and the present of Christian education have neither place nor meaning apart from the future. What will be the world of the future and what will be the rôle of Christian education in building that world?

Pessimism and optimism are contending for the hearts of men today. The philosophy of pessimism turns about Bertrand Russell as its major prophet.

"If there be nothing after now,  
And I be nothing anyhow,  
Why live?"

But a change has come. The science that made a mechanist out of Russell has been superseded by the science that is making spiritualists out of Whitehead and Einstein. Science is losing the determinism of the machine and gaining the free will of the spirit. The modern trend commands us to paraphrase those lines of Edwin Arlington Robinson:

"If there be something in life's call,  
And I be something after all,  
Why not live?"

The second philosophy of optimism expresses itself in a threefold way. First, this optimism breaks out in our economic *laissez faire*. To save America from another moral and economic depression, *laissez faire* must be superseded by the message and life of Jesus Christ. Professor Schuman, in his *International Politics* presents two possible paths for our western civilization. It is his mind that we will either relapse into

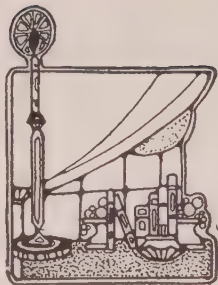
"International anarchy, war and suicidal combat," and out of the chaos emerge by a world rebellion into a new set of social, economic and political patterns adequate to the demands of our world. Or we "may slip down into a long bloody decline," at the end of which our whole world economy will have been shattered, and those surviving will have been reduced to most primitive and barbarous ways of living. If we accept this prophecy of Schuman, then this is indisputable: if we take the first course, a new ideology and new patterns, I feel sure, will depend upon a vitalized Christian education; and if the second course is threatened, then nothing short of a program of Christian education can save us from barbarism.

TAKE another form of optimism—the Marxism of Stalin and Lenin. This optimism would bring in the social millennium by the socialized state, implemented by the force and violence of the proletariat. But Reinhold Niebuhr counters emphatically. Niebuhr, himself an economic liberal, than whom American culture has not produced a more brilliant mind in generations, says that Marxism deceives itself if it thinks for a moment that a socialized state will satisfy all the legitimate desires of the human soul. Marxism, says Niebuhr, can't abolish religion and bring in the social millennium.

Another form of optimism—I refer to the modern social or ethical liberalism symbolized by Professor John Dewey. Dewey and his school believe that a new social, political and ethical era can be brought in by a secular educational process. Again Niebuhr dissents and does it convincingly. Niebuhr says that Dewey and his school are deceiving themselves. In their optimism they have not reckoned with the hard fact of dualism in the human personality. There is, says he, a lower nature as well as a higher. This lower nature which Freud calls the "pleasure-principle" and which Weiman describes as "hell-bent," cannot be changed by secular education. It can only be changed by religion, vitalized by the grace of God.

Well may we ask what is the true prophetic philosophy for the day. I think of it as the Christianity of a regenerated church. This philosophy sees the new age of the kingdom of God coming by development through the church in a program of Christian education. It also makes room for catastrophe and suffering. The evil forces of human nature expressed in a pagan social life carry the seeds of their own destruction. If they bring western civilization to its fall, then we see enough of the seeds of the kingdom growing in the ashes of the old to bring forth a new age that knows God. But whatever course we take, whether the kingdom comes by development or catastrophe, or by both, Christian education constitutes the *modus operandi* and the *modus vivendi* of the kingdom of God.

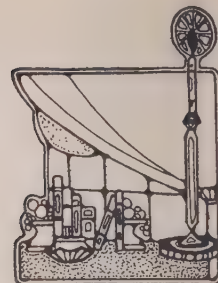




# Book Chat

## Lifting Our Sights

By C. E. LEMMON



IT OCCURS to the writer that the mission study courses for use in the local congregations are of much importance this year but are likely to be overlooked by many pastors and adults of our churches. It is a good custom which the various communions have of accepting the recommendations of the Missionary Education Movement to center the foreign mission study each season on some one field. This year it is Japan. It is our habit to think of these books and this project in a depreciatory way as *merely* mission study. Suppose we endeavor to lift our sights a little and see the world significance of this vast enterprise in cooperative learning and understanding!

For example, let the adults of our churches take seriously the opportunity to study Japan this winter. Is there anything more needed in the modern world? Here is the most socially advanced of the oriental nations, the one involved in the most international complications, and the nation most immediately potent, either for good or evil in the Far East. Whether we sympathize with her or not in her recent international attitudes it is only decently Christian to try to get a sympathetic understanding of her problems both internal and external. It would be well therefore if the whole church in a School of Missions or special classes would take this larger view of the opportunity afforded and give it enthusiastic consideration and study.

The adult mission study books on Japan are very interesting. *Suzuki Looks at Japan* by Willis C. Lamott, is the interpretation of the feeling and attitude of a cultivated and devoted Japanese Christian toward the Christian movement in his own country. *Japanese Women Speak* by Michi Kawai and Ochimi Kubushiro, is a message directed to American women by these Christian women of Japan. Everyone will want the new book by Kagawa, *Christ and Japan*, in which the great leader tells of changing conditions in his country and makes a stirring appeal for mutual good will of East and West in carrying forward the gospel of love. *Japan Speaks for Herself* is a symposium by several authors from the native Christian church.

One of the most interesting items about these adult study books is that they are written by or for Japanese native Christians. Most of our foreign mission books have been the work of the Western missionary but these are native—the Japanese Christian interpreting himself. This in itself is remarkable, and testifies to

the maturing powers of the Christian movement in Japan.

An enterprising church leadership will not limit itself to the recommendations of the Missionary Education Movement, excellent though they may be. In addition I would suggest access to the *Japan Year Book* of 1933. Year books are usually dry and statistical and none too well organized. This book is a masterpiece of its kind. It is published in English by Japanese in Japan and can be procured at most larger public libraries. If it is not in your library call it to the attention of your librarian or, even better, appropriate the \$5.00 it costs from your missionary education fund and procure it for your church library. It will be of genuine worth for many years. It contains much information about every phase of Japanese life and would prove invaluable in the preparation of addresses or talks. I was especially interested in the article on religion in Japan. It is a concise and excellently written story of the religious life of the nation. The paragraph on Christianity remarks that the positive and enspiriting nature of the Christian religion has made this faith far more influential than the number of its adherents would indicate. It is in every way a remarkable book of reference, showing the fine skill of Japanese printers and publishers and the great pains they have taken to make their situation known to the world. The appendix contains copies of the various international treaties which the nation has entered into during the past decade.

Of course I do not mean that American Christians should accept the Japanese view, either from Christian or secular sources, without criticism. Japan as a nation has greatly shocked the civilized world during the past five years in her overt attack on China and her withdrawal from the League of Nations. But we do owe it to ourselves and to Japan to try to get a fair picture of the situation and an unprejudiced understanding of her point of view. To do this requires that we try to see modern life through their own eyes as well as the eyes of the Western world.

The home mission study has to do with Orientals in the United States and the best text is the one prepared by Dr. Albert W. Palmer, president of the Chicago Theological Seminary. It is called *Orientals in American Life*. Dr. Palmer is one of our ablest preachers

(Continued on page 40.)



# Personalities

By FRA EDGARDUS



Harold Lloyd

**H**AROLD LLOYD has been making motion pictures for twenty years and has never descended to indecency. Moreover, Mr. Lloyd's domestic life has never been the subject of a divorce court and screaming headlines.

Perhaps these facts as chronicled above are not news, but here's an item that is—this man belongs to the communion known as Disciples of Christ. His father was J. Darsie Lloyd, and the Darsies are Disciples from away back. Harold Lloyd has been compared to Charlie Chaplin. Both are geniuses and very different. Chaplin is the pantomimist superb; Lloyd the comedian par excellence. Harold's horn-rimmed spectacles have helped to make him millions in money and admirers. He got the idea from seeing a performance in a Los Angeles theater in which the leading character was a minister wearing horn-rimmed spectacles. In 1922 he married his leading lady, Mildred Davis, and they have three children, Gloria, ten, Peggy, nine and Harold, Jr., three and a half. He lives on a sixteen-acre estate in one of the finest homes in a section where beautiful residences predominate. Hollywood with all of its glamour and myriad seductions has failed to tarnish this actor's name or affect in any way his wholesome character.

**I**T IS reported that Vice-President and Mrs. John Nance Garner are members of the Christian Church. As to how hard the vice-president and his wife work at their religion deponent sayeth not, nor do I propose to speculate. The Garners are plain people, no frills, no posing, just Jeffersonian simplicity. There is something of the covered wagon about them, a suggestion of the great open spaces. Open *Who's Who in America* and read the vice-president's sketch. It is three-quarters of an inch long; tells the barest facts, and in the fewest words says that J. N. G. "had limited school advantages," that he married Ettie Rheiner, Nov. 25, 1895, was admitted to the bar in 1890, first elected to public office in 1898 and has been in ever since. To an observer in the gallery of the House of Representatives, Speaker Garner looks a trifle bored and ready for a nice nap. His bushy white eyebrows contrast sharply with his florid complexion. Those who ought to know say that the vice-president is not a little puzzled by the complexities of the New Deal, but his loyalty to F. D. R. and the administration is unassailed.

**A**BRAM EDWARD CORY was the full name they gave a baby born at Osceola, Iowa, Aug. 13, 1873. There must have been lively times in that parsonage when young A. E. was growing up. One may believe that he wasn't exactly a little Lord Fauntleroy. He seemed predestined to the Christian ministry though not to the pastorate, save for a brief period. China called, and for fifteen years Cory was active as a missionary and in secretarial and educational work. He was rather a dim figure in the annals of his communion until the Year of our Lord 1912, when he flamed forth heading up the Men and Millions Movement. Soon he became a familiar and picturesque personality on our convention platforms. Is there something oriental impinged on this breezy informal occidental, or do I imagine it? And what a delectable mouthful he makes of "Manchuria." This man has hobnobbed with the religious leaders of the world, has "canvassed" millionaire laymen in ye olden days, and has seen life in the raw as well as in refinement. Cory has tried his hand at many things, lectured, preached, written books, presided over innumerable conferences, and now he is rounding out his unique career as the General Johnson of the Pension Movement.



Samuel Guy Inman

**I**N *WHO'S WHO IN AMERICA* for 1932-33, the longest sketch of any of our fellow-Disciples is that of Samuel Guy Inman. A Texan by birth, educated at Texas Christian University and Transylvania College, he finished his postgraduate work at Columbia. For a few years he served as pastor in New York and Fort Worth, then entered into his long and fruitful

career as a student and interpreter of Spanish America. He is an authority in this field, speaks Spanish fluently, knows the country and the temper of the South and Central American people. He is small of stature and a brunette who might be taken for a Spaniard or high-class Mexican. He has written numerous books and magazine articles and has served on important commissions and in diplomatic ways. Secretary of State Hull thinks highly of Inman, who speaks with authority, brilliance, and possesses that global-minded spirit which lifts him above the partisan and the sectarian.



# Constitutional Changes

## *Proposed Revision of U.C.M.S. Constitution*

By I. J. CAHILL\*

WISE men have said that it takes a whole generation, sometimes more, for the public mind to readjust its ways and its thinking to comport with new facts after the facts have been accepted as such.

Social institutions, government, school, church are constantly under the necessity of readjustment. Our government is in the throes of such a readjustment now.

After thirteen years of experience the United Christian Missionary Society received at the Pittsburgh Convention the report of a commission on policies and relationships. This report recommended certain changes in functions and relationships.

This commission had the benefit of the findings of the commission on survey whose final report after years of work was submitted to the convention in Wichita in 1931, and of the commission on religious educational relations.

The report of the commission at Pittsburgh recommended some changes as a result of experience in the Society itself; others as a result of changed conditions in the world around us. Changed conditions in American church life had altered the function of Church Extension from that obtaining in the early days of that great work. Similarly it had been found some years ago that ministerial relief, a godsend a generation ago, though still good, is wholly inadequate for present-day conditions and the strength of our brotherhood. Hence, the Pension Fund arose as

the revised and improved means of providing for the minister's old age.

Institutions for the care of orphan children and for the aged are so different in their administration from those activities looking to the spread of the gospel that it was recommended that responsibility for these be returned to the homes under the guidance of the National Benevolent Association.

The education of our young people and the training of effective leaders for our churches was recognized as a major interest by all these commissions. This accords with the spirit of our movement from the beginning as, indeed, it is the very genius of Christianity itself. It was deemed possible, after the growth and development of our brotherhood through the years, to correlate the educational process throughout the whole life of the Christian.

This contemplated change impinged on the province of the Board of Education. It therefore came about that the purview of consultation and planning was widened to include that board. The Pittsburgh Convention approved negotiations to that end which have resulted in definite plans for the unification of the educational process.

These changes in structure and function call for a revision of the constitution to accord with the changed work assigned to the Society. This revision has been made by a subcommittee appointed by the executive committee to study the problem and propose needed changes. The personnel of the subcom-

*(Continued on page 20.)*

\*First vice-president, U. C. M. S.



The Lord's Prayer, by Eugene Bernand

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# Christ in the Life of Today

By GLENN McRAE\*

CHRIST in the life of *today*!

This phrase expresses an emphasis to be made during the next quadrennium by the Protestant groups cooperating in the International Council of Religious Education. It indicates the challenge these religious bodies are making not only to themselves but also to the whole Christian movement. It expresses their hope for our confused day.

There is danger that this phrase will become a meaningless slogan, lightly and carelessly spoken. Our inertness and our tendency to stay in our grooves hang like millstones about our necks, keeping us from responding to the challenge of high endeavor. The need of today is too tragic for this emphasis to end in failure.

But failure is inevitable if we do not correct our vicious habit of dealing with the issues of life in maudlin generalities. Our preaching and teaching are filled with them. We tell persons they "ought" to do this or that, and fail to tell them "how" to do it. Often we do not ourselves know. Quite frequently we cannot agree as to what should be done. We study about the wrongs of the world and grow tearful when they are eloquently described, but fail miserably to organize ourselves to do something to correct them. In the face of the present world situation, we are helpless because we neither know how to do nor have the spirit to do it.

If this emphasis is to be more than a subject of speeches and magazine articles, we must be intensely practical in what we do. First, we must come to some agreement as to what is Christian. What does it mean to put Christ in the life of the world today? What changes must be made? If we did this, how would home life differ? What changes should be made in our economic order? In what ways should our educational system be modified? What specific changes must be made to make Christ supreme in the life of today?

Christians are not in agreement as to what should be done in specific situations. It is not the business of the church to prescribe political forms, governmental policies, and economic patterns. It is its function, however, to challenge political forms and governmental policies and economic patterns when they are not Christian. There is no agreement today as to what should be challenged. The war system, modern industry, and a legalized liquor traffic are both defended and condemned by church members. Every resolution that would condemn these aspects of our life has its opponents. We simply do not agree as to what is Christlike.

In the years of this emphasis the church will make an immeasurable gain if its members learn to face is-

sues, not as propagandists, but as students. What is needed is group thinking, creative study, and sincere investigation. A forum should be in every church, study groups should be set up, and every process which will help Chris-

tians to reach intelligent conclusions should be instituted. This emphasis will be well worth the effort it costs if it leads Christians to a realistic facing of the issues of today.

During the quadrennium of this emphasis the church should discover, perfect, and make known techniques whereby Christ may be made a reality in the life of today. If worship should be a part of home life, ways of achieving it in present situations should be discovered and taught. It is not enough to tell one to restore the family altar; one must be shown how that can be done in this day of high-pressure living. The church must do more than tell its members to make family life democratic; it must point out the method by which this may be realized. It must do more than tell men to be good citizens; it must help them to find ways of expressing effectively their citizenship. Christian action in all too many instances awaits a technique of procedure.

Having a clear-cut picture of what should be done and of how to do it, action should follow. This emphasis should impart to us the spirit of the crusader. It should reaffirm the words of Jesus when he likened those who heard and did not to the man who built his house upon the sand. No permanent structure can be built by talk. Men must go to work. Since war is contrary to the spirit of Christ, it must be abolished. Because child labor debases personality, it must go. If our economic order does not put personal values first, it must be changed. Whatever violates the spirit of Christ must be put away, let the cost be what it may.

Christ in the life of today! Let this slogan call us to clear thinking, practical planning, and courageous action!



Glenn McRae

\*Editor, *The Bethany Church School Guide* and author of *The Christian Message*.





# On the Social Battle Front

## Facing Social Issues at Des Moines

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare

WITHIN less than a month after this issue of WORLD CALL comes from the press the Disciples of Christ will be meeting in International Convention at Des Moines. No body of Christians can assemble in convention during these trying times without being conscious of the fact that every report, every address, every action taken, and every program adopted is affected by social forces which seriously modify and often defeat the very purposes for which they are devised. The fact is that the church is involved in the social order and no amount of emphasis upon the "other-worldly" aspects of religion can evade or avoid that involvement.

There is evidence on every hand that a struggle impends between the old social order and an emerging new concept of life. Prophets whose words are reminiscent of Amos, Micah, Joel, and Isaiah are arising and becoming vocal. There is a growing demand that the benefits of the good life that are now available to the few shall be made available to the many on equal terms. The cure for our present illness is not less democracy, but more. The same principles which justify democracy in political life, in religion, will justify it in economics and industry. The battle to achieve this wider democracy has already been joined. The question is, Will the church find its place in the conflict, evaluate the forces fairly and honestly and then throw its influence on the side of right, or will it, like the fabled ostrich, hide its head in the sands of social security and then seek to profit by the victory other and more valiant forces have won? The church of Christ faces the opportunity to ally itself with the underprivileged and dispossessed. To do so will cost not only the local church treasury, but every missionary and benevolent enterprise under its control. But out of it will come a spiritual rebirth that will give it power over the hearts and lives of men.

The most persistent problem confronting the church is that of the relation of races and colors one to another. Jesus' whole ministry and message was projected against a background of racial hatreds as bitter as those of our own time. He did not hesitate to fellowship with Samaritans, outcast Jews, Romans, Greeks and men of every other nation. The early church under the leadership of Paul built itself out of the most divergent elements in society, with no bar of race or color. We content ourselves with passing resolutions and professing brotherhood while the most cruel and

heartless inhumanities are daily practiced against our brethren. The time has come when we must do something more than pass resolutions. A good place to begin is in our own conventions. Why should not our various state conventions extend an invitation for representatives of our Negro churches to attend and when the invitation is accepted see to it that they are treated as brethren? Why should not our International Convention extend an invitation to the National Convention of our Negro churches to meet in joint session next year? The writer has recently attended the sessions of the National Convention of Negro Disciples at Hannibal, Missouri, and it is his opinion that our International Convention might well learn some things from these Negro brethren.

At the Hannibal convention an issue arose which has possibilities of far-reaching consequences. The committee on resolutions brought in a recommendation that the convention send its president, Mr. Henry Herod, pastor of the Second Christian Church, Indianapolis, and superintendent of Flanner House, to the World Convention at Leicester, England, next year. Immediately there were a half-dozen delegates on the floor, not to oppose the resolution, which was voted unanimously, but to demand that steps be taken to see that their delegate be subjected to no embarrassment on account of race and color in the world gathering. The occasion of their concern was the discriminations experienced by members of the group at the Banquet of All Nations at the World Convention at Washington in 1930. Members of the convention testified that they were denied admittance to the banquet on the plea that all available plates had been sold, though they saw numerous sales made to white persons later. This issue was not squarely faced by responsible persons when it came to their attention. In a world convention our American Negro brethren feel they are entitled to the courtesies of brethren. The statement was made on the floor at Hannibal that repetition of such experiences would seriously compromise the relationship of the Negro churches to our white churches.

On the question of war, world peace and international relationships, we might be advised by the courageous action of the Baptists in their world convention at Berlin, where the right of the church to express itself without restraint on social questions was set forth in calm, dignified and judicial language. If war should

(Continued on page 26.)





George W. Truett

# Des Moines Presents A Strong Program

By LOLA BLOUNT  
CONNER



Edgar DeWitt Jones

SOME of the leading preachers of America are to be on the program of the 1934 International Convention at Des Moines, October 16-21, 1934.

Dr. George W. Truett, minister of First Baptist Church, Dallas; Dr. Edgar DeWitt Jones, minister of Central-Woodward Christian Church, Detroit; Dr. Cleland B. McAfee, New York, secretary of the Board of Foreign Missions of the Presbyterian Church; Dr. George Hamilton Combs, minister of Country Club Christian Church, Kansas City; and President Charles T. Paul, once of the College of Missions, now head of the Latin-American department of the Kennedy School of Missions, Hartford, are some of the men who will bring inspiration and enlightenment to Des Moines.

For thirty-five years Dr. George W. Truett has ministered to today's largest Baptist church in the South. He is one of the powerful preachers of America. He meant to be a lawyer but was persuaded into the ministry by friends who recognized his gifts, and now speaks far and wide. This summer he was elected president of the world organization of Baptists at their meeting in Berlin. He will speak twice at Des Moines—Thursday night and at the Pension Fund breakfast on Saturday morning.

Have you read *Blundering Into Paradise*—a book of gifted sermons now in its third printing in the Harper's series? It is a revealing introduction to that versatile Disciple, Edgar DeWitt Jones, minister, lecturer, writer, pastor at Central-Woodward the last fifteen years, and contributing editor to WORLD CALL. "I think of myself first, last and all the time as a preacher and teacher of the Christian faith," he asserts. "I regard preaching as a high adventure which demands the richest resources that one can develop."

Warm-hearted, responsive, attuned to the pulse of youth, he is a leader of stimulus and spiritual insight.

He will give a message at Des Moines on Christian unity and preach the convention Sunday morning sermon at the University Church of Christ. He is president of the Christian Unity Association.

"God loves every man. You and I know it. We ought to make it known," urged Dr. McAfee, lecturer, author and former moderator of the Presbyterian Church Assembly, in a recent missionary address.

In his recent book, *Changing Foreign Missions*, Dr. McAfee declares that "the Christian enterprise, of which foreign missions is one section, is the largest single movement consciously carried on today within the human race." His belief in the missionary program for today will be seen in his Des Moines address.

Fifty-one years a Disciple minister, beloved, and still at the zenith of usefulness! That is the record of Dr. Combs who has been in Kansas City forty-one years. Working at the Independence Boulevard Christian Church through auspicious years of its development, he left it to found the Country Club Church. Here in a few years he has built a new congregation of eighteen hundred people. Fresh from a summer in Europe, Dr. Combs will speak at Des Moines.

"The College of Missions" was a name to lift the hearts of many heralds of the Cross. In that school President Paul poured a glow of missionary passion into his students. Charles T. Paul, a Canadian, taught in a school of languages in his youth. He speaks French, Italian, Spanish, German, reads Greek and Latin and is acquainted with other languages. Returning from China, where he served as a missionary for several years, he taught at Hiram and later became president of the College of Missions where his life purpose found fullest expression. A preacher of eloquence, a scholar, a missionary apostle, none better than he can bring the address on sixty years of women's work.



## Youth Leader Resigns

**M**ISS ANNA M. CLARKE has resigned from the work of the United Christian Missionary Society to take effect September 1st. She has been with the organization for over eleven years and has given herself with peculiar devotion to the cause of the youth of our brotherhood. She has been very popular among the young people and has served with distinction as a faculty member in young people's conferences and as dean of many of them. She has had exceptional gifts in the creation of programs for the young people's groups along missionary lines and her work of this nature has greatly strengthened the cause of missionary education.

Miss Clarke has traveled widely through the country in connection with conventions and young people's meetings and has made a real contribution from the platform.

She was formerly a teacher of history in high school and her teaching gifts have been continued through the years of work with the society. A graduate of Drake University, she has kept abreast of educational trends during the years. In 1929 she secured her

Master's degree from Boston University, where she majored in religious education. Miss Clarke will pursue the calling of teaching in the future, as this type of work has always had a strong claim upon her mind and heart. She goes back into this work with the best wishes of every one of her associates and with deep appreciation of her talent and service during the long period of years in which she has been with the society.



Anna M. Clarke

—S. J. COREY

## Constitutional Changes

(Continued from page 16.)

mittee is Mrs. W. F. Rothenburger, W. M. Wickizer, Mrs. E. C. Smith, John Rogers, C. W. Flewelling, Mrs. John Zeisloff, and John P. Sala.

At Des Moines the executive committee will present to the Board of Managers and the convention such a revision. The proposed changes follow:

The name used heretofore gives expression to the missionary phase only. Christian Education, carrying out the second half of the great commission, is to receive greater emphasis than heretofore, coordinate with the missionary phase. The older name gives no indication of the religious body which brought it into being. This is sometimes confusing in general publicity and in interdenominational groups. The subcommittee will propose the name "The United Society of Disciples of Christ."

Under the present plan the nominating committee finds it difficult to give adequate study to the responsible tasks committed to it. It will be proposed that it become a committee of twenty, ten men and ten women, with no more than two members from any one state. Provision will be made for a meeting of the committee at the convention choosing it and a second meeting a year later at the convention to which it will report.

Changes proposed in the Board of Managers in-

clude such items as these: Limitations to the period of consecutive service will be removed; each state, region or province in which we have churches will be entitled to at least one member on the board; removal from a state does not forfeit membership on the board; three members shall be of the Negro race.

The chairman of the Board of Managers shall be a member *ex officio* of the executive committee and shall preside over its sessions.

Allowing a period of two years for the adjustment there shall then be a president and one vice-president, one of whom shall be a man, the other a woman. Some changes in departments will be effected in the direction of simplification.

The Board of Managers shall have power to amend the by-laws, which are merely a manual for conducting the inner workings of the office.

The above is a list of all the significant changes proposed. They are given in order that friends will have an opportunity to study them in advance and discuss and vote on them intelligently.

As at present outlined the document is the work of the subcommittee. They have sought counsel from many men and women throughout the country. The next step will be action of the Executive Committee in September. Then it will come before the Board of Managers at Des Moines. It will be presented to the convention in the form which shall be approved by the Board of Managers.



# Thirty-Nine Years of Service

THEY called her "brother"—a number of those ministers and laymen who corresponded with her over a long period of years. And no doubt at this very moment some of those misguided personages are gasping in amazement to learn that "S. B. Dorman" of the United Society is Sarah Bird Dorman and every inch a lady.

Miss Dorman has the enviable reputation of having been with the organized work of the Disciples of Christ for thirty-nine years, a longer period than any of her colleagues. Until she retired this summer, that reputation has set her apart as one to whom the greatest and the lowest have bowed in deference to her knowledge and experience.

It's an open secret that Miss Dorman began her vocational career against the advice of her family. Years ago when the clinging vine was the reigning type, a certain young woman had acquired a taste for traveling. She had been to some Christian Endeavor conventions and with the fervor and passion of those crusaders she determined to launch a crusade of her own—a crusade for independence in an age when woman's dependence was the mark of the era. She applied for a position with the American Christian Missionary Society in Cincinnati. A mere youngster she seemed, with her flaxen hair and her happy ways but she soon established her position.

She began humbly, but she did her work well. She filed her letters so carefully and cleaned her pen-points so thoroughly that this excellence in such small things brought her not only favorable attention and comment, but a gradual increase in responsibility as well. Not many years after her first inauguration to office detail, Miss Dorman became assistant bookkeeper, then bookkeeper and finally treasurer of the American Christian Missionary Society, a post she still holds.

Fourteen years ago when the American Society was incorporated into the United Christian Missionary Society, Miss Dorman transferred her allegiance and ability to the new organization, but still retained her treasurership of the old board. Her work has been varied but the place she loved the most was in the Department of Home Missions, which work she carried well and devotedly for the final years of her service.



Sarah Bird Dorman

To those of us who have learned to know her best in the new relationship, Miss Dorman presented a complexity of interesting characteristics. She was meticulous to the nth degree, and she demanded in others what she so easily gave herself. Her detail work was flawless, and when mistakes occurred in the work of others her shocked surprise was the only rebuke needed. Her information was so well grounded and correct that many an associate found himself compelled to revise his understandings and conceptions at her explanation. Her knowledge of the history of the organization was so great that none in the offices dared compete with her—and indeed often sought her out for information to be

found in neither printed book nor written record.

Miss Dorman is a quiet little lady, her bright personality sometimes almost entirely hidden by her earnest desire to escape the floodlight of praiseful publicity. Her hair has grayed during the years. Glasses cover her eyes but not their merry twinkle. Her heels are sensible but her feet literally fly as she goes her sprightly way. In the years we have known her, it is impossible for us to remember Miss Dorman wearing the dull dark colors of aging personality. It has been her boast to wear the colors, not as one who grasps at eternal youth through externals, but as one who keeps her spirit in step with the quickened pace of today.

Because of the age retirement policy of the U. C. M. S., Miss Dorman closed her work July 31, 1934, still in the full vigor of deep knowledge and perfect health. But she presents no figure of pitiful frustration. Rather she has already outlined a work for the future that only the historian and the worker who realizes the value of the past can comprehend. The American Christian Missionary Society has entrusted to her care and keen memory the compilation of a history of that organization, the mother of the Disciples of Christ missionary, church extension and Christian education work. Miss Dorman's heart and soul lie with that work and only she can interpret it to her colleagues and followers that they may judge and improve their work intelligently. Her retirement is but another banner of service added to a proud standard.



# The Program at Des Moines

## International Convention of Disciples of Christ October 16-21, 1934

### Tuesday Evening, October 16

7:30 o'clock

W. F. Rothenburger and Mrs. Mary Campbell Metcalf,  
Presiding

Praise Service.

Hymn.

Scripture Lesson and Prayer—Cecil C. Carpenter.

Special Music.

Welcome by Mayor.

Announcements—Graham Frank.

Hymn.

President's Address—"The Disciples of Christ and New Frontiers"—W. F. Rothenburger.

Hymn.

Benediction—Mrs. Anna Scott Carter.

### Wednesday Morning, October 17

9:30 o'clock

C. R. Stauffer, Presiding

Hymn.

Scripture Lesson and Prayer—Burton L. Hoffman.

Address—"The Freedom of the Church in the Modern State"—W. E. Garrison.

Annual Reports and Business. (Presentation of Unified Promotion.)

Hymn.

Sermon—"The Gospel for Today"—T. K. Smith.

Benediction—G. D. Serrill.

### Wednesday Afternoon, October 17

2:00 o'clock

Mrs. Mary Campbell Metcalf, Presiding

Hymn.

Scripture Lesson and Prayer—Harold G. Barr.

Address—"Today's Youth and Tomorrow's Church"—Mrs. J. Warren Hastings.

Annual Reports and Business. (Consideration of Educational Coordination.)

Address—"Education's Message for This Hour"—W. C. Bower.

Benediction—W. B. Slater.

### Wednesday Evening, October 17

7:30 o'clock

James G. Warren, Presiding

Praise Service.

Hymn.

Scripture Lesson and Prayer—Mrs. Lin D. Cartwright.

Address—"Africa Today"—Emory Ross.

Address—"The Road to Christian Unity Needs Mending"—Edgar DeWitt Jones.

Benediction—Leslie R. Smith.

### Thursday Morning, October 18

9:30 o'clock

James G. Warren, Presiding

Hymn.

Scripture Lesson and Prayer—C. F. Stevens.

Address—"Your Money and Your Life"—R. H. Miller.

Annual Reports and Business.

Music.

Sermon—"The Church for Today"—W. E. Sweeney.

Benediction—Blaine Hyten.

### Thursday Afternoon, October 18

2:00 o'clock

C. R. Stauffer, Presiding

Hymn.

Scripture Lesson and Prayer—Mrs. Alice H. Scott.

Address—"The Church—Its Physical Equipment and Spiritual Life"—A. F. Wickes.

Annual Reports and Business.

Address—"Facing the New Day in Benevolence"—F. M. Rogers.

Benediction—Harry Poll.

### Thursday Evening, October 18

7:30 o'clock

W. F. Rothenburger, Presiding

Praise Service.

Hymn.

Scripture Lesson and Prayer—Genevieve Brown.

Address—"What Place Should Be Given to Christ in Education?"—C. F. Cheverton.

Music.

Address—"The Church and the Ministry"—Dr. George W. Truett.

Benediction—C. C. Garrigues.

### Friday Morning, October 19

9:30 o'clock

Mrs. Anna R. Atwater, Presiding

Hymn.

Scripture Lesson and Prayer—Helen Spaulding.

Address—"Trodden Trails"—Charles T. Paul.

Annual Reports and Business.

Address—"Greater Things Than These"—Mrs. Ora L. Shepherd.

Hymn.

Sermon—"The Necessity of the Cross for Today"—Henry L. Herod.

Benediction—Mrs. Charles L. Thomas.

### Friday Afternoon, October 19

2:00 o'clock

Miss Lela E. Taylor, Presiding

Hymn.

Scripture Lesson and Prayer—Mrs. E. W. Taylor.

Annual Reports and Business.

Introduction of Missionaries.

Benediction—Mrs. W. A. Shullenberger.

### Friday Evening, October 19

7:30 o'clock

Mrs. Mary Campbell Metcalf, Presiding

Praise Service.

Hymn.

Scripture Lesson and Prayer—Mrs. A. D. George.

Music.

Address—"The Missionary Appeal for Today"—Dr. Clelland McAfee.

Benediction—Mrs. H. B. McCormick.



**Saturday Morning, October 20**

9:30 o'clock

**James G. Warren, Presiding**

Hymn.

Scripture Lesson and Prayer—Clifford S. Weaver.

"Toward Protestant Cooperation"—Dr. Samuel McRae Cavert.

"In Memoriam"—C. G. Kindred.

Annual Reports and Business.

Hymn.

Sermon—"The Spiritual Life for Today"—Finis S. Idleman.

Benediction—Mrs. E. C. Smith.

**Saturday Afternoon, October 20**

2:00 o'clock

**Mrs. Mary Campbell Metcalf, Presiding**

Hymn.

Scripture Lesson and Prayer—David L. Kratz.

Address—"The Rural Church"—Harry T. Bridwell.

Presentation of Fraternal Delegates—H. B. Holloway and T.

H. Fraser.

Annual Reports and Business.

Address—"Building a Brotherhood"—Harry L. Ice.

Benediction.

**Youth Session, Saturday Afternoon**

(Simultaneous with regular convention program)

Devotions—Conducted by young people.

Address—"Issues in Our Modern World"—Harold E. Fey.

Youth Discusses (Led by young people with adult resource leaders present).

Address—"Christian Youth Building a New World"—Eugene C. Beach.

**Saturday Evening, October 20**

7:30 o'clock

**C. R. Stauffer, Presiding**

Praise Service.

Hymn.

Scripture Lesson and Prayer—Barton A. Johnson.

Special Music.

Address—"The Church and the New Society"—Kenneth I. Brown.

Hymn.

Address—"The Church in Social Action"—James A. Crain.

Hymn.

Benediction—Wilma Stringfellow.

**Sunday Morning, October 21**

Sunrise Prayer Meeting—I. N. McCash.

Sunday School in the Churches.

Morning Worship in the Churches.

**Sunday Afternoon, October 21**

Communion Service.

Reception to Missionaries.

Five O'clock Hour of Prayer—Mrs. Effie L. Cunningham.

**Sunday Evening, October 21**

7:30 o'clock

**W. F. Rothenburger, Presiding**

Praise Service.

Hymn.

Scripture Lesson and Prayer—Prof. Frank H. Marshall.

Address—"The Mission of the Disciples"—George H. Combs.

Benediction—C. S. Linkletter.

**Reduced Railroad Rates to the Des Moines Convention**

Application has been made by the undersigned to all Railroad Passenger Associations in the United States and Canada for a reduced railroad rate to the Des Moines Convention. Favorable action has already been taken by the Trans-Continental, Western, Southwestern and Central Passenger Associations, such Associations having granted a reduced fare and authorized the sale of ROUND-TRIP tickets at a FARE AND ONE-THIRD of the current first-class fares to delegates to the Des Moines Convention upon presentation of necessary identification certificate.

Application for the desired identification certificate should be made to the undersigned, accompanied by a self-addressed, stamped envelope.

H. B. Holloway,  
Transportation Secretary,  
Missions Building,  
Indianapolis, Indiana.

**Where to Eat in Des Moines**

A large part of the fine fellowship at International Conventions is found around the tables at breakfasts, luncheons and dinners arranged by certain interests. We publish herewith the list from which you may choose at Des Moines. Unfortunately they cannot all be attended by any one person.

**Wednesday, October 17**

Missionary Breakfast, Hotel Savery. Price 50 cents.

United Christian Missionary Society Dinner, Hotel Savery, price 85 cents.

**Thursday, October 18**

Missionary Breakfast, Hotel Savery. Price 50 cents.

WORLD CALL Luncheon. Ballroom, Hotel Savery. Price 60 cents.

Christian Unity Luncheon, Hotel Chamberlain.

World Convention Dinner, Fort Des Moines Hotel. Price \$1.00.

**Friday, October 19**

Missionary Breakfast, Hotel Savery. Price 60 cents.

Religious Education Luncheon, Ballroom, Hotel Savery. Price 60 cents.

Missionary Organizations, Sacrificial Luncheon.

Transylvania Dinner.

Phillips University Dinner, Yunkers Tearoom.

Hiram College Dinner. Price 75 cents.

**Saturday, October 20**

Missionary Breakfast, Hotel Savery. Price 50 cents.

Board of Temperance and Social Welfare Luncheon.

Ministers' Wives Luncheon, Yunkers Tearoom.

Youth Dinner, University Church.

**Sunday, October 21**

Missionary Breakfast, Hotel Savery. Price 50 cents.





1. Choosing up for athletic contest.
2. Preparation for religious drama.
3. Faculty vs. Students, baseball.
4. Volley ball is good fun.
5. "Mail Call" is always heeded.
6. Ready for a swim under Florida palms.
7. Games and fellowship go together.
8. A close decision at first base.
9. Myron T. Hopper, National Director.

## 6456 Youth in

1934 A Banner Year

66 Conferences Held

6 Conferences in Canada





# Conference

Attendance  
United States  
in Mission Fields

10. Across America this conference bugle rings.
11. Eleven friends of a Negro conference.
12. Time out for a friendly chat.
13. East or West, tennis is popular.
14. Class period in the open.
15. The "ole swimmin' hole."
16. Delegation of 25 arrives by special bus.
17. Commencement under the trees.
18. Handicap swimming event.





Genefrede Harris

DePauw University of Greencastle, Indiana, and Teachers' College in Indianapolis. Later she attended Butler University of Indianapolis and received her A. B. degree in 1920.

At the conclusion of her college work at Butler University, Miss Harris worked for a time in the Christimore Settlement House in Indianapolis. She considers her experience there one which has enriched her whole life.

Miss Harris' early teaching experience was with kindergarten and first grade children. Later, because of her interest in young people, she became a high school teacher in Indianapolis.

## Northern Area

THE Department of Religious Education of the United Christian Missionary Society takes pleasure in announcing the call of Miss Genefrede Harris as the new field worker in the Northern Area. Her appointment will fill a vacancy left by the untimely death of Miss Eva Calarman. Miss Harris will take up her duties on September 1.

Miss Harris has an exceptionally fine educational background preparing her for religious education field service. After graduation from the Crawfordsville, Indiana, high school, she attended the

## Eastern Area

CHARLES S. VAN WINKLE will be the new field worker for the Eastern Area for the Department of Religious Education. He will begin his work September 1. His office will be located in Pittsburgh, Pennsylvania.

Mr. Van Winkle's background is one of excellent education and broad experiences in pastoral and religious educational activities.

He attended Transylvania College and College of the Bible at Lexington, Ky. During his seven years of study there, he obtained his A.B. and B.D. degrees and his M. A. degree in Religious Education.

He has been active as a pastor and pastor-director since June, 1926, in First Church, Waycross, Georgia. His rich experience and fine spirit insures his success.



Charles S. Van Winkle

## Social Issues at Des Moines

(Continued from page 18.)

come, our homes, our churches, our very lives would be seriously affected by it, even if the United States should by some miracle escape involvement.

We have every right to ask our own government to define in explicit terms its aims and objectives as they relate to other nations. This is particularly true in regard to our Far Eastern policy. Rumors persist that we are likely to become embroiled in that part of the world. The concentration of our fleet on the Pacific Coast, the construction of naval bases in that area, the recent speech of the secretary of the navy at Pearl Harbor, T. H., and the significant silence of the President with reference to Asiatic relations on his recent Pacific cruise have added to the tensify of feeling in Japan. A frank statement of American policy with reference to the Far East would doubtless clear away much misunderstanding and help to preserve and strengthen sentiment for peace.

While we are about it we should revise and strengthen the resolution passed at Pittsburgh with reference to the rights of those conscientiously opposed to war or preparation for war. The resolution was hurriedly drawn on receipt of an appeal from seventy-two students of California Christian College (now Chapman College), asking the convention to take some action supporting their views. The resolution passed simply recognizes the right of individuals to hold such convictions, but does not obligate the church as a whole to defend them if privileges are denied them on account of such convictions.

This involves the whole question of the relationship of church and state. In recent years many disquieting trends have been observed. The case of Dr. Clyde Douglas MacIntosh, of Yale Divinity School, continues to be typical of the policy of the

government with reference to naturalization of aliens opposed to war. Because Dr. MacIntosh declared for the right to place his sense of obligation to the will of God above his allegiance to the Constitution and laws of the United States, should conditions justify such action on his part, he was refused citizenship. Since then others have been accorded the same treatment. Here is involved the whole question of the independence of the church from political control—a question which has reached an acute stage in the relations of the German churches with the Nazi government. The thesis of the Christian religion is that the will of God is the supreme allegiance of the Christian and that while there is ordinarily no conflict between the two, should any such conflict arise the individual must be free to give supreme allegiance to what he believes to be the will of God.

In the field of practical social welfare the convention should pass a strong resolution approving and pledging support to the campaign of the League of Decency for cleaner motion pictures. The movement has behind it Catholic, Jewish and Protestant churches and has already made a profound impression upon an industry which has heretofore manifested the most callous and cynical disregard for lesser measures for purging the motion picture industry of its grosser indecencies. Our convention should take action pledging support to the movement and asking our churches to observe Sunday, October 21, set aside by the Federal Council, as the day for instituting the campaign among our people.

More than 5,000 of our churches are rural in the sense that they are located in communities of 2,500 population or less. These churches are dying rapidly. The sickness of the rural church is more serious than appears from a casual observation of the symptoms. It is rooted in the decay of rural life. Social conditions in

some respects are worse in some rural communities than in the cities. The roadhouses, cabarets, beer resorts, chicken dinner places and other forms of shady and disreputable commerce have invaded the country. The decay of agriculture, the development of tenantry and advancing poverty have sapped much of the vigor that once characterized American country life. We must develop a program of social reconstruction for rural life. The country church is the principal institution available to carry forward this program. Missionary and benevolent institutions of all kinds, which now receive little or no support from the bulk of our country churches, would be the gainer from a well-thought-out and intelligently administered program of rural social welfare.

There remains the liquor problem. Less than a year of repeal has demonstrated its tragic failure. Whatever shortcomings its opponents may charge against prohibition are increased tenfold under repeal. Conditions are so acute that something must be done at once. Those who can think of no other remedy than to re-enact the Eighteenth Amendment are not thinking realistically. Many of us believe that outlawry is the only satisfactory solution and the one to which we must ultimately come, but it should be apparent to even the most devoted supporter of national prohibition that a policy which was sabotaged by those who opposed its enactment and enforcement cannot immediately be re-adopted without great confusion and dissension resulting therefrom and without sacrificing the principal purpose of liquor control. A nation-wide conference should be called consisting of men and women who sincerely oppose the legalized liquor industry, to discover and promulgate a program to enlist millions of dry citizens in a campaign which begins by taking account of present liquor evils and lays plans for their immediate remedy and for eventual control and suppression of the traffic.



# A Thanksgiving Program

In the Interest of Religious Education

By Hazel Harker

(This should be in charge of the young people's department who may all sit either in the choir's place or at one side of the front.)

Prelude.—"Largo" by Handel.

Hymn.—"Come, Ye Thankful People, Come"—All.

Prayer of Invocation.—By the pastor.

Special Thanksgiving Hymn or Anthem.—By the young people.

Scripture Reading.—Psalms 95:1-7 and 96:1-3, 6-8 and 11-13.

Prayer of Thanksgiving.—By a young person.

Reading.—We Thank Thee.

Not for our lands, our far-flung prairie wealth,  
Our mighty rivers born of friendly spring;  
Our inland seas, our mountains proud and high,  
Forests and orchards richly blossoming;  
Not for these, Lord, our deepest thanks are said  
As, humbly glad, we hail this day serene;  
Not for these most, dear Father of our lives,  
But for the love that in all things is seen.

We thank Thee, Lord, in this recurring day,  
For liberty to worship as we will;  
We thank Thee for the hero souls of old  
Who dared wild seas their mission to fulfill.  
O gird our hearts with stalwart faith in good,  
Give us new trust in Thy providing hand,  
And may a spirit born of brotherhood  
Inspire our hearts and bless our native land.

THOMAS CURTIS CLARK.

Hymn.—"O God Beneath Thy Guiding Hand"—All.

Short Dramatization.—"By Their Fruits."

Offertory—

Dedication of the Offering and Benediction—

## "By Their Fruits"

Enter Smith and Deane, middle-aged men.

Smith: (shaking hands with Deane, the older of the two) We are certainly glad to have our Sunday School superintendent with us again. We have missed you. Are you fully recovered?

Deane: I'm mighty glad to be back, Smith, and I'm about as good as new, I hope. It is good of you to say that the church has missed me but I suspect you, as assistant superintendent, have not been asleep on the job. How have things been going?

Smith: We've done our best, Mr. Deane. I'm anxious to see how you think we have gotten on. You can judge for yourself.

Deane: I hear that the attendance has not dropped as I had feared. At least you have managed to keep things going "in the same old way" I hope. If we just hold our own these days we do well, I think.

Smith: I hope we have done better than that, Mr. Deane. When you left I felt so helpless I called all the teachers together and we decided we'd better have a Worker's Conference. So we sent for Mr. Grant, the Religious Education Field Worker for this area, to come and help us. But I'm getting ahead of my story. I have arranged for all of the younger departments to come in here for a few minutes this morning so that you can see what they are doing.

Deane: That's a good idea and the adult department will enjoy that, too. I'm anxious to see what you've been doing. Here they are!

Enter in double file the children of the Nursery department. If they will clasp hands with partners and take hold of a ribbon or chain with outside hands their leaders can quickly guide them onto the platform.

Nursery department: sing the first verse of "Jesus Loves Me."

Deane: (as they leave the platform quietly) How happy they seem! And how many more of them there are!

Smith: Yes, Miss Welch has been reading some of the books that were recommended to her by Mr. Grant, and both she and the mothers find it does so much more for the children. Here is the Kindergarten.

Enter the children of the Kindergarten department, two by two, and form in rows across the platform, quiet and orderly.

Kindergarten teacher: Shall we recite our verses?

Kindergarten children recite: "God is Love"; "Be ye kind"; "He careth for you"; "Let us love one another."

Kindergarten children sing: "Jesus, Friend of Little Children."

Deane: That's a great improvement over the last time I saw them.

Smith: All the teachers in that department attended the Teachers' Institute. But I'll tell you about that later. Primaries next!

Enter children of the Primary department. Those carrying the cardboard letters to be used with the Bible verses will stand in front. As each child speaks slowly and distinctly he raises his letter shoulder high and keeps it there till all have finished.

Primary boys and girls recite the following:

T—Psalm 24:1  
H—Isaiah 52:7  
A—Matthew 7:12  
N—Luke 10:27  
K—Ephesians 4:32  
S—Matthew 19:14  
G—Psalm 92:1  
I—Psalm 40:8  
V—James 1:27  
I—Matthew 25:40  
N—Matthew 7:21  
G—Luke 6:38

Primary Children sing: "For the Beauty of the Earth."

Deane: That was great! I see you are not neglecting Bible verses.

Smith: You will be interested to know that they had a story with each of these verses so that it was not "just memory work." Our teachers are so much happier in their work since they know better how to do it. Here are the Juniors.

Enter Junior department from one side of the platform as the Primary department leaves from the other and stands in orderly rows.

Juniors recite in unison: Matthew 5:1-16. Juniors sing: "With Happy Voices Singing."

Deane: (as the Juniors leave the platform) I notice such an improvement in order and enthusiasm. What have you been doing, Smith?

Smith: I haven't done anything myself but call in Grant, the Religious Education expert I told you about. He gave each department superintendent individual help in personal conferences that first time he came. Later he helped us to hold a Teachers' Institute. I have heard the teachers say that they got all kinds of help from that and they are now using the best materials and helps.

Deane: That's great! And does this new spirit of orderliness and reverence extend to our High School department?

Smith: You must see them at home to get the full force of their improvement. We sent two of them to Conference this summer and that with the new ideas their teachers have been getting has made them into our prize department. They will present the pageant tonight so I have not asked them to come in this morning.

Deane: Will wonders never cease! And the Young People's department?

Smith: You've had a demonstration of one of their worship services just now. What did you think of it?

Deane: I liked it, of course. They seem to have a real interest in things. Everybody on hand and I see a number of new folks. What has gotten them so enthused?

Smith: You can credit that to Grant, too.

He suggested that we send at least one of our young people to his Young People's Conference and when he talked to them about it several were keen to go. We helped them raise money to send Roy West, their president, and he brought back enough enthusiasm and ideas to keep them busy all winter. He had a course in Worship and so is chairman of that committee and finds time to help us all with our Worship services.

Deane: Smith, this is great! You know, I rather dreaded to come back because I didn't know how you might get along and how folks would support you. But calling in this Religious Education man seems to have been the finest thing you could do. I wonder why I had never thought of doing it before. Did he cost you a lot?

Smith: No, he didn't. You see he is supported by the churches of this area so he belongs to us as much as to anyone. He spends his time helping our churches in ways like this. We had a Vacation Church school this summer, too, with his help in training teachers.

Deane: Don't tell me you had a Vacation Church school, too! I have always hoped we might do that but I didn't see how we could ever swing it. Everybody around this church must have gotten a new spirit of enthusiasm for work.

Smith: There are many faithful and willing workers who will give their time and energy if once they are trained. That is where our Department of Religious Education comes in. And I suppose you know that our Thanksgiving offering goes for the support of that department and our regional Religious Education worker, Mr. Grant.

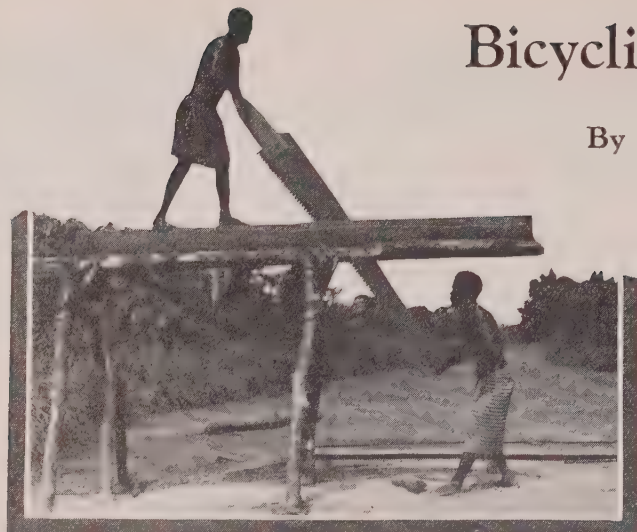
Deane: I guess I'd never thought much about it before. You have certainly opened my eyes. I suppose you have convinced the church folk, too. Anyone can see the improvement in the church school and as you say, it has all come to us through using the help offered by the Religious Education worker. I'm ready to do my best for the Thanksgiving offering, sir.

Smith: (to the school) Perhaps you, too, have come to understand better than ever before the value of the Religious Education Department and are ready to share generously in its support.



# Bicycling Through Congo

By MRS. ELMER G. BOYER\*



Learning the white man's way

WE ARE back from a two weeks' trip into the forest villages of Central Africa. Early each morning we started on our way through lovely old woods where monkeys go swinging away through the trees. As the sun arose we followed the little winding paths bordered with ferns and flowers, walking our bicycles through the large footprints of the elephants which resembled great wash basins and when filled with water made quite a splash. Often we crossed the slimy swamps on poles and hoped they would not break through and let us down into a mud bath. By the time the glare of the noonday sun reached the path we rode through the streets of the next village. The sun had crisped our skins and caused us to drink deeply of our canteens of water.

The people came tumbling out of their little mud huts roofed with leaves to greet us or ran away to hide from the "white spirits" as they often call us. Each day we visited different villages. Each night we set up our camp cots in a strange mud hut. Our evenings were spent in unpacking, in listening to the beating of the drums hewed out of logs, and to the people dancing and singing in the moonlight, and in eating a simple meal under the spreading branches of some friendly old tree or beside a cool, rippling stream. We found ourselves well repaid for our fatigue at the end of the day, when we were greeted by a little handful of Christians. At such times we held services together in the little church or under the open sky, with the people seated on leaves or sticks.

The first day we got a late start because we were getting our things put away and the house locked up. We always have to take our chances of the white ants getting into our things while we are away. There is no limit to the damage they can do in a short time. We stayed at the state rest house the first night. The state builds these houses in certain villages and they are always ready for the occupancy of any white person who passes. Wood from the nearby forest, water from a little stream close to the village, and a little bonfire

made hot water, and soon we had a pot of tea to go with our evening meal. At the set of sun the people gathered for a short service. As far as I know there is only one Christian in this village, a young man who was once in the mission school. As he sat among his heathen relatives and friends I watched his face and tried to realize what it must mean to him to hear once again the singing of familiar hymns, the prayers, and the "Words of Life."

The next day we traveled about an hour through one long forest. There is usually a forest and swamp between two villages, or there may be several swamps. The usual method for telling distance is "so many swamps and so many hills and then you are there." We set up our camp cots in one room of the teacher's new mud hut. He brought us a bunch of ripe bananas to hang up on the veranda which made us feel at home. I had a talk with two girls and two boys who had been in the mission school for a short time. A deaf and dumb boy followed us for a long way the next day and tried so hard to tell us things. He is a Christian and when he was baptized he made the confession of his faith by pointing to his heart and then up toward heaven.

On the way to the next village it started to rain. We made a dash for a new mud hut which was nearly finished. Hospitality in this land makes you welcome wherever you happen to stop. They brought us mats to sit on. The leaf roof leaked in spots but we didn't have to sit under those places. The fourth side was open and the people came and went, as they wanted to see what the white people looked like. A swarm of a dozen or more children crowded in, practically nude, except that one wore a string of beads, one a brass bracelet, another the tooth of an animal hung around its neck, and another dried grass around its neck. But they all wore something!

They had built a new church at Likongo since we were there. At least there is one beautiful thing about it, it is free from debt. In fact, it never cost a cent.

The Christians simply went out into the forest and hunted the necessary materials. Also it rivals Solomon's temple in that "not a nail was driven." It was tied together with a strong vine cut into strips. In the same way poles were tied together to make seats. At one end the mud floor was elevated for a platform. A pole stuck up with a short slab on top formed the pulpit. The people are proud of their new church. We had an inspiring service together there.

The native pastor of the Wema church once said to me, "Mamma, it is the children who lead the way into the kingdom here in Congo. They always go first and the old people follow them." I believe he is right. In some of the villages as yet we find only a small number of boys composing the Christian group. So we were happy when an old man and an old woman were baptized at Likongo. We were trying to hurry the service up as it was nearing sundown and the creek was a little distance away. "But wait," said the evangelist, "I have sent out to call in the heathen to see the baptism. They think when we baptize we tie a cord around the person's waist and holding on to one end throw the candidate out into the water. And if the cord would break where would he go? So I want them to see for themselves just how it is done." So quite a group followed along with the Christians to the beautiful little creek to witness the baptism of the old couple.

At one village they had killed an elephant the night before and were still cutting it up. Mountains of meat! The men had meat to eat but the scent was more than enough for me. One of the young men who was with us heard the elephants trumpeting one morning but I couldn't hear them. The elephants come out into the paths to play on moonlight nights.

We stayed three days at Nkili. It is a site which has been given to the mission and has a house especially for the white people. A grapefruit tree was laden with refreshing golden fruit. I had a chance to bake fresh bread in a hole in the ground. This of course is impossible when traveling every day. To keep food and water clean on the trip is quite a problem. Water must be boiled each day and canteens filled. It never gets very cool but we drink it anyway. Clean leaves are spread on the ground to put the cooking utensils on and to prepare the food. People are always present to see what you are doing, whether eating, cooking or sleeping. They crowd around your fire and step on your leaves. Infinite tact is necessary to draw them away from your fire without offending them. They have all kinds of diseases—yaws, leprosy, ulcers, sleeping sickness, itch and sores of all kinds.

\*Missionary in Wema, Africa.



However, this is also our opportunity to teach the people. See that child with its feet all eaten by jiggers. The mother is given a talk on cleanliness. Some have sores and we treat all we can with the little supply of medicine which we have along. That boy and girl are not going to school, and we use our persuasive powers to show them the advantage of being able to read and write. A husband and wife are having trouble and they come to us to help settle the dispute. A delegation comes from another village and asks why we refuse them a teacher. The Christians have not paid any offering and they are given a talk on stewardship. The teacher has his daily school and we go and hear the pupils read and see their writing. Their progress is noted. They memorize passages of Scripture at school and if they recite their memory work well it is a pretty good sign that the teacher has been faithful and that the pupils have attended fairly well. Perhaps some of the Christians have wandered away from the church and we try to influence them to return.

These things all clamor for attention at the end of the day when perhaps one has already traveled from early morning until two or three o'clock in the afternoon. Then we have the evening service together. When at last one is permitted to crawl under a mosquito net onto a hard camp cot, the beating of the wooden drums and the people singing and dancing in the moonlight only disturb for a short time. We are up between four and five o'clock the next morning so as to get a start before the sun pours forth its radiance upon us. Before leaving we gather everyone around us for a service of prayer.

Sunday we had early morning prayer meeting at five o'clock. Both old and young take part naturally as children talking to their father. Then at eight o'clock we went down to the river and ten were baptized. Among the number were two young women who in the afternoon were married to two Christian young men of that village. The church was crowded at the morning service and some stood at the windows and doors. As we did not have individual cups for the communion table we used the two large cups from our itineration outfit. Then one of the deacons passed each one a cup made of a leaf tied with a vine and each one received his or her drink in these leaf cups from the large cups. It was all done very quietly and reverently.

A boy nine years old was baptized. Usually we do not like to baptize a child that young from a heathen home. But his grandparents are both Christians and he spends most of his time with them. He goes home to see his mother but only stays a day or two and then wants to go back and stay in the little Christian community. There are forty Christians and this is one of the strongest village churches in the Wema territory. The child's grandfather has been pastor there for a number of years and by his consecration has held the people together. The boy knew several Scripture passages from memory and recited them well.

We crossed a deep creek which had a swamp on either side. The other time we crossed we had to cross on poles and they broke through and we got wet. This time we crossed on a dirt road but at what a price! There were perhaps five hundred people working on this fill, both men and women. The women were carrying dirt in small baskets from a steep hill some distance away. The men were cutting down large trees and trying to bridge the creek. The state is trying to put an automobile road through there. But the roads across some of the swamps are so narrow that I am afraid to ride my bicycle across them. I fell only once on this trip. They had to quit work on this fill before because so many people died. The hill they cut down to get their dirt was an old

there a little over two months. I expect most of those people had never heard the story of Christ before unless a missionary had stayed in their village overnight. There were already forty boys in that village who were under Bible instruction who said that they wanted to become Christians. They sang for us and repeated a number of Scripture passages from memory. The smallest boy stood and told the story of the Samaritan woman at the well better than I could. They had already built a double leaf house for the evangelist and his wife and the boys were building them some also. They had started a church building and had cleared off a place and started a garden. Many of the older people left their work and came and sat down and



A group of villagers awed by the "white spirits"

burying ground and they unearthed human bones. Then when it rained they drank water which ran down over the hill and got sick. They said eighty-five people died in the village where we stayed overnight. A young mission boy who is home on a vacation showed us a group of children and said, "I am taking care of these children or they would all die."

The last village we visited where we have work was a revelation to us. The evangelist and his wife have only been

listened to the gospel message, showing that they were interested.

The day we reached Wema it rained and we alternated in sitting on a pole and standing from 8:30 a.m. until 1:00 p.m., waiting for the rain to cease, and as we had expected to get in early we had left the "eats" behind. But the sun peeped forth in the afternoon and we reached home and appreciated anew the beauties of the mission station and the comforts of home.

## My Rule of Life

To let no thought go unexpressed  
That might give someone pleasure;  
To say no word I might regret  
In later hours of leisure;  
To do the kindly little deeds  
That make life worth the living;  
To overlook another's faults,  
Nor fail to be forgiving;  
To strive to leave each task well done,  
And make a joy of duty:

Unceasingly to give God thanks  
For life and love and beauty:  
To honor God, and loving Him,  
Love, as myself, my neighbor,  
This, the high test of perfect love  
The goal toward which we labor.  
But I shall fail for I am weak;  
Doubtless there will be sinning,  
Then I shall humbly pray for help,  
And make a fresh beginning.

ELLA COLTER JOHNSON.



# General Chiang Kai-shek at Ginling Commencement

By MINNIE VAUTRIN\*

THE sixteenth annual commencement of Ginling College for Women in Nanking, China, was held on June 26, 1934. A great honor came to the college at the baccalaureate service on June 24, when at the invitation of the president, Dr. Yi-fang Wu, General and Mrs. Chiang Kai-shek attended this service and General Chiang addressed the graduates informally.

The baccalaureate service is one of the loveliest of the year in Ginling and this one was no exception. The members of the Glee Club dressed in white and seated on the platform as a choir, added dignity and beauty to the background. The academic procession of under-graduates in white, seniors and faculty in caps and gowns, with Dr. Wu and the honored guests, General and Madame Chiang Kai-shek and J. G. Magee, forming the high point of interest, came into the chapel as the Glee Club and congregation sang in Chinese "Lead on, O King Eternal." It was an impressive moment when the honored guests took their places on the platform, as it was when the seniors rose and bowed with true Chinese courtesy to General Chiang before he addressed them.

General Chiang stressed the value of religion in human life and said that in the difficult times through which China is now passing Christianity is the only thing which can save the country. He urged the students as graduates of a Christian institution to go into their various fields of service for China in the spirit of Jesus Christ, which is the spirit of sacrifice.

John G. Magee of the American Church Mission was the baccalaureate speaker and his subject was "The Heart of a Child." He pointed out that it was essential to have a definite aim for life and the proper attitude with which to face the world. He commended Jesus Christ as the best guide for life and found in Jesus' teaching "Except ye turn and become as little children ye shall in no wise enter into the Kingdom of Heaven," the secret of that attitude of childlikeness which makes people humble and teachable in all their relationships with others. He said that the world has even greater need of saints than of scholars and challenged the graduates to make God a reality in ex-



J. G. Magee, Dr. Yi-fang Wu, General and Mrs. Chiang Kai-shek

perience by keeping even to old age the childlike heart.

At the commencement exercises on June 26 Dr. Leonard Hsu on leave from the department of sociology of Yenching University, Peiping, delivered the address. Dr. Hsu is a member of the important National Economic Council of China. He spoke in a scholarly way of the process of social evolution as it is taking place in China and of the responsibility of educated people today in this process. Among other things, Dr. Hsu said that in as complex a society as ours in China an objective point of view must be maintained; the scientific method and spirit must be kept in dealing with social problems; all work must be based on real knowledge of and interest in China and the people of China, whose substantial and dependable characteristics give so much hope for the future of the country; and above all there must be persistence without which those who go out to serve China can do nothing.

At commencement twenty-nine young women received the A.B. degree. Students graduating from Ginling receive diplomas sealed by the Ministry of Education of China and also receive the American A.B.

degree, granted under the board of regents of the university of the state of New York. The interesting fact in connection with this graduating class is that each member has been able to secure a position in the field of her interest. In these days of unemployment in the West it is unusual to find a college where there are more demands for graduates than there are graduates. In 1933 there were three positions open to each of the graduates of Ginling. This year there is just as great a demand. The two girls who majored in physical education each received twelve invitations. The two who majored in music were almost as popular. Interesting pieces of work are ready to be done by the young women educated in a Christian institution. One of this year's class will go to Kiangsi to join the work in the Li Chuan district which General and Madame Chiang Kai-shek have started in cooperation with the Christian church in China for the rehabilitation of that region which for many years was in the hands of the communists.

These twenty-nine young women are joining the two hundred and fifty older alumnae who have been graduated since 1919, who serve in the rural centers as well as in the large cities of China, from Canton to Peiping, from Shanghai into far Szechuen, under the auspices of both government and mission institutions. Whatever field of religious, educational or social welfare you enter in China you will find Ginling at work.

## Mrs. Hendricks' Class

Mrs. Kenneth Hendricks is teaching the courses on Japan for the Woman's Commission of the Portland Council of Churches, September 25-27. This is the coaching class for women who are to teach the mission study courses on Japan in their local churches. It is an interdenominational service of wide scope which Mrs. Hendricks is thus capably rendering. Mr. and Mrs. Hendricks served as missionaries to Japan from 1922 until the withdrawal of workers in 1932. They are now serving the church at Gladstone, Oregon, and in addition to their pastoral duties are giving much time to speaking in the churches, and serving in conferences, in the northwest. Mr. Hendricks was the author of the article on Kagawa which appeared in these pages several months ago under the title, "Love Found a Lonely Lad."

\*Disciple faculty member at Ginling.



# Vaccinations or Votives

By LETA MAY BROWN\*

HERE in India the public conscience regarding the prevention and spread of disease has not been developed to the extent we might wish. Yet in regard to smallpox we feel that a great deal has been accomplished. In almost every city of any size there is a government vaccinator, who carefully fully canvasses his territory within the city and in the district, too, and by means of the birth register he is able to seek out new victims. For victims they surely seem, because he must, by the order of his government, vaccinate in four places, which get infected and cause much distress and suffering. Considering the all too frequent distressful results it is surprising the people allow as many of their children to be vaccinated as they do. However, they have seen all around them children and adults unvaccinated taken down with the dread disease and the vaccinated members of their own family escape. That is proof and persuasion enough.

But with it all, even though it is demonstrated before their very eyes that smallpox is a very highly contagious disease and that vaccination is the only means of prevention, they still cling to their old superstitions. When smallpox invades a home the old rites and ceremonies are performed. Here are a few examples of what happens at our Damoh Dispensary.

THE second day the woman came to the hospital I did not recognize her as the same woman who had come with her little feverish baby the day before. The card she handed me told me that it was a four months' old baby. I looked at her closely and tried to think up more details of the case than were written on the card, but at last I gave it up and asked:

"How is the baby today?"

"Mother came in a vision," is what I got out of the jumble of village talk she gave me.

"Mother came in a vision," I foolishly repeated, "well, whatever does that mean?"

"Yes," was the helpful reply, and she began the tale all over again.

"Stop, stop," I protested; "I hear what you say but I don't know what you mean." In despair I called my old standby, Nurse Bari Bai. She came, quickly took in the situation and explained what the woman meant.

"She says," explained Bari Bai, "that the baby has smallpox. (They use the same word for mother and smallpox). And she is trying to tell you that the smallpox goddess has granted them an interview and what they are doing to try to cure the baby."

Then I saw why it was I had not recognized her. The first day a neat little woman had presented her baby for treat-

ment. Today she wore no jewelry, her hair was loosened and pulled down about her face and she was clothed in a filthy sari. This all had been done to appease the goddess of smallpox. And, furthermore, the mother would eat no food cooked in *ghi* (clarified butter), with salt or tumeric, of which they are very fond, only plain boiled rice and boiled vegetables



Mother and child seeking medical aid in India

will be their diet till the disease shows some signs of abating.

The next day the baby was brought for us to see. It was not smallpox at all, but chickenpox, but so few of them know the difference, and as smallpox was all over the town, she thought her baby had it, too.

She continued to come for a few days and reported the baby better each day. Now, who can tell, was it our medicines or her propitiatory antics that helped the baby?

Then there was another case:

THE poor little fellow stood shivering in the cold wind that blew in through the open door. His arms were folded tight across his narrow chest in an effort to keep warm. The tails of his dirty shirt, his sole covering, flapped in the breeze helping to further disclose his gaunt body. His mother stood before Dr. Bonham telling in sad, wailing tones the details of his illness:

Yes, he had had smallpox and she had done everything anyone at all had told her. She had worshiped the smallpox goddess and had said charms and had presented gifts to the priests and yet he didn't get well. And just when his strength was all gone and she felt he could stand no more he began coughing . . . "So, in despair and not knowing what else to do, I brought him to you. Now, you, taking mercy upon us, please make him well quickly."

Just then a hard spell of coughing seized him and there was no doubt about the present disease. Whatever he may

have had at first he was suffering now with whooping cough.

I remonstrated with the mother and told her she should have brought him to us sooner. "But I did," she replied, "I brought him right away. As soon as I saw all the charms and other things would not work I brought him straight to you."

"But you should have come for medicine when he first got sick with smallpox," I insisted.

"But everyone knows that you must first placate the smallpox goddess," she replied, "and when he got the cough didn't I bring him here right away? He has coughed now for about a week only."

I shrugged my shoulders in a "I-give-it-up" gesture and sent her on to the drugroom for his medicine. As the Indians say, "What to do? What to do?"

And again:

THE first I heard about the circus being in the village of Bandakpur was when a member of their staff came to the hospital and asked if he might take one of our nurses there to care for one of their women who was sick. We had often sent our nurses out on such cases before our cut budget so reduced our members, but at that time I felt we could not spare anyone. I urged him to bring her to our hospital and he left saying he would try to persuade her to come.

A few days later he came bringing a very sick woman. We found she had high fever and I ordered her to be put to bed and measures taken to reduce her temperature. A much enlarged spleen and the fact that she said the fever had come on with a chill led me to think she was suffering from malaria. (In India the ubiquitous malaria invades and complicates every other disease.) I was really quite surprised at the alacrity with which the circus man acquiesced in each measure taken for her treatment but was much too busy then to give the matter thought.

The next day the fever continued high and the third morning brought a new development. When I arrived at the hospital the head nurse told me the patient had smallpox. And sure enough, so it was. That day she had a goodly crop of pox all over her hands and face. By the end of the week there was not a spot on her face big enough to put down the point of a pin where there was not a pox. It was nearly as bad over her whole body. It was by far the worst case I had ever seen, and Dr. Bonham said the same, and what is more to the point, our Indian co-workers agreed, and they have seen many more cases than we have.

Then I began to understand some things about which I had been wondering. The reason this man was so glad to leave his wife here was because several members of their circus group had died with smallpox during the few weeks previous. They had been turned out first one place and

\*Missionary at Damoh, India.



then another. He had suspected she was coming down with smallpox, but mentioned no word of that to me, nor that others of their group had had it. They were very glad to find this place of refuge. But there was more in it than that.

An Indian doctor of another hospital dropped in at our hospital that morning we first learned it was smallpox and he advised me to turn her out right away. As there is no "pesthouse" or contagious ward in the Government Hospital, or any arrangement at all for the care of such cases I felt we could not do that.

**B**UT what we did do was to begin vaccinating right and left. Every child in the school, all our co-workers, and as many adults and children under school age as we could get to come. We did it ourselves rather than ask the government vaccinator to do it, as we feel that the single vaccination is much to be preferred to the four big marks the government requires their man to make. The only one we know as having contracted the disease from this case is our sweeper woman's children and they misrepresented the facts in the case when asked about vaccination. We all feel greatly relieved that there have been no more serious developments and no mortalities, especially as that type of smallpox is particularly virulent.

I was especially pleased and gratified at the tender care the circus man gave his wife. I noticed the absence of all charms and ceremonies of superstition. When I spoke about the contrast between this case and the two other cases I have here described Bari Bai said, "But these people are Christians!" and she spoke as though she thought that explained it all. And so it did.

**Y**ES, the woman was brought up in a Girls' Boarding School in Raipur, and the husband was a member of the Methodist Mission there. That explained why they first of all sought out a Mission Hospital and so carefully obeyed our instructions. But who can tell what influence it was that led them to utterly disregard my instructions, my pleadings and my commands in the end?

The woman's fever had subsided some days before. Her face was peeling off more and more each day. The man came to me and said they would be leaving the next Monday. As that was almost a week hence I gave it little thought and merely said, "Why, yes, that will be all right if the *bai* is well enough to go, but I doubt very much if she will be."

On Monday when I went in to see her she sat on the edge of her bed ready to go. With her hands carefully hidden under her sari and the sari pulled down over her face, no one would have suspected she was suffering from smallpox. She had put on stockings so these places on her legs did not show. She was in the most contagious stage of the disease and if she left then I knew she would spread it wherever she went.

I begged them to think of others but my words fell on deaf ears. I begged them to think of her health as she was in no condition to travel. I warned them they might get into trouble with the government traveling in such a condition. Dr. Bonham came in and added the weight of his word, but it was of no avail. They were to go in a lorry to a certain town this side of Jubbulpore, meet the circus there and then on over the hills through the jungles by cart to some native state . . . a lovely ride for a sick woman. We may never know what became of her.

Yes, much has been done in India toward the prevention of disease, but much, oh, so much is left to be done. We **MUST** NOT stop now. Won't you help us to keep on "carrying on"?

"And Jesus went about all the cities and villages . . . he healing every sickness and every disease among the people." Matt. 9:35.

### British Churches Send Delegate to Des Moines

**T**HE British churches in annual conference at Edinburgh, August 5 to 10, voted to send T. H. Frasier of London as their fraternal delegate to the International Convention of Disciples of Christ at Des Moines, Iowa.

Mr. Frasier is a certified accountant with his offices in London. He has lived in the city for 34 years. He is a member of the Barnet Church of Christ in North London.

Mr. Frasier is one of the outstanding laymen of the British churches. He is chairman of the committee which has the oversight of Overdale College in Birmingham, and is much interested in higher education. He was president of the annual convention in 1921. He is at present also the custodian of the Securities Trust Fund of the home missions committee, the college committee and the old-age pension fund.

Mr. Frasier will sail on October 3, arriving in New York City October 9. He will visit a number of churches in various cities on his way to and from Des Moines. He will remain in America until October 26.

### Sunday Morning

**F**IVE minutes to eight—is it going to rain! If it does church will be postponed until afternoon. Not that the people won't come in the rain nor that the church has not a good roof, but the people have no protection against the rain, hence sitting "wet to the skin" would lead to many a sickness: flu, TB., pneumonia, etc.

But today is a fine Sunday. The teachers go for instruction at 8 o'clock then a drum is beaten for regular Sunday school. The tiny tots go to the carpenter shop where benches are put in rows. It is not

a model Primary Department—we have no crayons, sand tables etc., but we do have anywhere from 15 to 70 children. Mrs. Cobble is finding it hard to fill Mrs. Jaggard's place but Mrs. Jaggard now works with the older classes. Two native women and one boy have been helping: almost all the children are willing and eager to lead songs and pray.

**I**N THE main church building of low brick wall, high wooden pillars and thatch roof, the others meet for opening exercises under native leadership. Then they go singing to the classes. We have a young married class—the Brave Coeur class, and several boys' and girls' classes. Some meet over in the small mud schoolrooms, others stay in the four corners of the church. Directly after Sunday school, church is held. The service opens with "Losuya Fafa" (the Doxology) and "Fafa Ekiso" (the Lord's Prayer) in unison, followed by a song led by one of the boys. The pastor, Elia Jean, calls on someone in the audience to pray. Then the names are read of those chosen to go into the near-by villages in the afternoon to hold seervices.

Instead of passing baskets for the offering, the people march up front before the admiring eyes of their friends. We have no monotony in preaching. The pastor preaches only once a month! A "white" person once, while two of the church members are chosen to fill out the month—no pay of course. (If you are a pastor initiate such a procedure in your church and see if it "works.")

**D**IRECTLY following the sermon a song is sung while the chosen deacons and deaconesses go up front, two elders presiding. The table is officiated entirely by the natives—the elements having been prepared by them—native cassava (their bread) and orange or sugar cane juice. At the close of the service the pastor calls on anyone in the congregation to offer the benediction. One thing which is outstanding in their services is the large part the congregation has to play—the pastor merely officiating. If you are absent it may be noticed by all, for your name may be read as one of those to go forth in the afternoon or to officiate in the passing of the Communion.

MRS. ROBIN R. COBBLE.

### University Place Ladies Reunion at Des Moines

**T**HE Young Ladies Missionary Society of University Place Church, Des Moines, Iowa, will hold a reunion of present and former members during the International Convention in October. More than five hundred have been enrolled since its organization fifty years ago. These are scattered all over the United States and abroad. Those interested address Miss Carrie B. Bickel, 1165 22nd Street, Des Moines, Iowa.



# Colleges Facing the New School Year

By H. O. PRITCHARD

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## College of the Bible Transylvania University

THE topics for the Alumni Lectures at The College of the Bible 1934-35 beginning September 26 and delivered by Dr. Robert M. Hopkins, secretary of the World Sunday School Association, were: "The Development of the Modern Sunday School Movement"; "Principles Underlying Religious Education"; "Sunday School Work Throughout the World Field"; "The Future of Religious Education"; "Sunday School Work in Kentucky."

Dr. Hopkins, who delivered the lectures, is a native of Kentucky. He was for a number of years the secretary of the Kentucky Christian Bible School Association. At that time he inaugurated a series of lectures on modern Sunday school work at The College of the Bible. He also had the association purchase for The College of the Bible practically all of the good books on Sunday school work which were in print at that time. He suggested that the Sunday schools of the Christian churches of Kentucky endow a Chair of Religious Education at The College of the Bible and led in the campaign which succeeded in reaching this objective. The Chair was endowed and teaching began in 1909.

Dr. Hopkins was for a number of years a member of the board of trustees of The College of the Bible. He assisted materially in its work and was instrumental in helping attain many of its aims.

Following his work with the Kentucky Christian Bible School Association, he became the secretary of the religious education section of the American Christian Missionary Society. When that was merged with the United Christian Missionary Society, he became the secretary of religious education. He resigned this position to become the secretary of the World Sunday School Association, which office he now holds.

Dr. Hopkins is especially well known in Kentucky, but he is also well known all over the United States and in foreign countries. He has just returned from a six months' trip to Africa and other foreign countries in the interest of the work of his Association.

In connection with the Alumni Lectures, The College of the Bible celebrated the twenty-fifth anniversary of the endowment of the Alexander Campbell Hopkins Chair of Bible School Pedagogy. Professor W. C. Bower, a former incumbent of that Chair, delivered the main address.

## Transylvania College

Friends of Transylvania College, Lexington, Kentucky, will be interested in an editorial which appeared recently in the *Lexington Leader* of that city. It emphasizes Transylvania's remarkable record in the face of the economic depression of having enrolled the largest number of students who ever entered its

doors in 1933-34. Not only so, but the college paid all of its current bills during the past year out of revenues and closed with a surplus in the treasury. All salaries were paid in full, and while economies were practiced, they have not cramped the institution or lowered its efficiency in the least. There has been loyalty, cooperation and devotion on the part of all, students and teachers. The editorial further states, "Transylvania College, the oldest institution of its rank west of the Allegheny Mountains, is stronger than it has ever been and its future is bright. It is one of the cherished possessions of Lexington. Its history is identified with the history of the city and commonwealth for more than a century and a quarter."

## Atlantic Christian College

President Hilley reports that the outlook is encouraging for a splendid enrollment this year. It is expected that the enrollment will reach three hundred which is the maximum number the college can now accept.

Paul Arline of Bainbridge, Georgia, class of 1934, has received a scholarship from the University of Chicago. A ministerial student for four years at Atlantic Christian, he will now continue his studies in the School of Religion in Chicago. In the spring Mr. Arline won second place in the State Peace Oratorical Contest, which carried a cash award of \$30 and the entry of his oration in the National Peace Contest. The subject of his oration was "Industry Goes to War."

Satisfactory progress is being made on the new gymnasium now under construc-

tion on the north side of the campus. This will prove a valuable addition to the pleasure and comfort of student life during the coming year. A number of students have had work on this project thus helping to defray school expenses. Other improvements have been made on the campus during the summer and will be continued through the fall.

## Butler University

Preparations for the opening of Butler University's eightieth school year on September 17, 18 occupied the attention of the institution's administrative officers and faculty during the month of August. The campus has undergone repairs; a new press has been installed in the journalism laboratory; a special library of 2,500 classics in memory of Katharine Merrill Graydon, emeritus professor of English, was dedicated; and an alumni office was installed in Arthur Jordan Memorial Hall as a part of the administrative offices of the institution. These were the major improvements of the summer.

Ninety persons comprise the university faculty for its eightieth year. A staff of four comprised the first faculty in 1855.

Inquiries which have been received and advance registrations indicate that the university will have a normal enrollment for the term 1934-35.

Thirty-eight persons were graduated at the end of the 1934 summer school on August 10. Dr. Paul L. Haworth, head of the history department, gave the graduation address at special exercises held in Arthur Jordan Memorial Hall. A



Student group Church of Christ Bible College, Glen Leith, Dunedin, New Zealand; A. L. Haddon, principal (center front row)



twelve per cent increase was noted in the enrollment of the Butler post-summer term which opened on August 13 and continued for three weeks. The short term is held each year in order to accommodate persons who wish to spend the entire summer vacation period in school.

Dean Frederick D. Kershner of the Butler College of Religion reports that he anticipates an increased attendance this fall in his department. Eighty-seven courses of study will be taught during the year. They will be included in seven departments of the curriculum, which are Christian doctrine, church history, fine arts in religion, history of religion and missions, New Testament, practical theology, religious education and Semitic languages and literature. Twelve persons will comprise the instructional staff. This will be the eleventh annual session of the College of Religion.

More than eighty graduates of the Butler College of Education last June received teaching positions for this fall. The positions are in grade and high schools in Indianapolis and various points over the state. Placement for the students was directed by Miss Elizabeth Bettcher and Professor G. F. Leonard.

#### Drake University

George A. Jewett, LL.D., '92, died at the home of his daughter, Mrs. Bonnie Jewett Welpton, Des Moines, Iowa, on July 15th. Death followed an illness of eight weeks.

Mr. Jewett was born at Red Oak, Iowa, September 9, 1847, where he attended "common school" and played with the Indian children. He received a degree from Central College in 1864, and later attended Bryant and Stratton's Commercial School in Chicago, Illinois. In 1873 he entered the employ of H. F. Getchell and Sons, lumber dealers, and in 1879 entered business for himself.

A man of varied interests, Mr. Jewett did not give his entire self to the firm even when he became president and manager of the Jewett Lumber Co. In 1888 he invented the Jewett typewriter which took the highest award at the World's Fair in Chicago in 1893 and the first gold medal at the Paris exposition in 1900. He traveled extensively, and was greatly interested in literature and classic languages. In 1910 he became interested in genealogy and devoted much time to that study, publishing two books, *Hunting an Ancestor*, and *One Hundred Thirty-eight Generations From Adam*. His work in this field attracted wide attention and as a result he was elected secretary of the state society of the Sons of the American Revolution in 1923, and editor of *The Old Continental*, a magazine published by the society. He held this position until his death. For forty-seven years he was the editor of *The Christian Worker*.

One of the founders of Drake University and an earnest supporter of every cause for its advancement for fifty-three years, Mr. Jewett was a trustee and sec-

retary of the Board of Trustees continuously since 1882. He signed every certificate, diploma and degree granted by the university. He was a constant benefactor of the university and in 1927 made a contribution to Drake's Endowment Fund of \$60,000 in cash. Mr. Jewett was an honorary member of Phi Beta Kappa, scholastic fraternity, in addition to holding several honorary degrees.

He was an ardent worker in Central Christian Church of Des Moines. He was a member of the New England Historical and Genealogy Society, the Iowa Historical Society, the Des Moines Chamber of Commerce, the University Club, the Pioneer Club and the Advertising Club.

Mr. Jewett is survived by two daughters, Mrs. Bonnie Welpton, and Miss Margaret Jewett, both of Des Moines, and three grandchildren. Mrs. Jewett, to whom he was married in 1868, died January 1, 1933, at the age of 84.

#### Disciples Divinity House

At the annual meeting of the board of trustees of the Disciples Divinity House, held on July 31, S. M. Jasper of Chicago was elected a member of the board to fill the vacancy occasioned by the death of Dr. Peter Ainslie. Other trustees re-elected for a period of three years were: E. S. Ames, John Ray Ewers, H. T. Morrison and Dan Norman. Officers re-elected for the coming year were: president, Perry J. Rice; secretary, O. F. Jordan; treasurer, Archibald Cattell.

The Divinity House lost another of its trustees by death on August 19, when Leon L. Loehr succumbed to a heart attack. He had been a member of the board of trustees for 23 years, 17 years of which time he served as treasurer of the House. He was formerly vice-president and head of the Trust Department of the Continental-Illinois National Bank until he retired in 1931. Dean E. S. Ames had charge of the funeral.

The Disciples Divinity House joined with the Divinity School of the University and the Chicago Theological Seminary in sponsoring the third annual Pastors' Institute July 31-August 5. The attendance of 360 exceeded that of previous years. The Disciples led in having the largest representation of any group present, there being 92 registered from all parts of the United States. The annual meeting of the Campbell Institute was held at the Divinity House on the same dates as the Pastors' Institute. All of its sessions were well attended. An excellent program was greatly enjoyed by those present. One hundred forty Disciples attended the dinner on the evening of August 1st, at which time the program was given over to "Remembrances of Our Leaders."

Two students received degrees at the summer convocation of the university on August 24—J. Robert Sala, who received the degree of Ph.D. in Church History, and Ernest L. Harrold, who received the degree of B.D. in Practical Theology.

#### Eureka College

Eureka College has been advised of its eligibility to participate in the Federal Emergency Relief Administration for student aid. The types of work which may be done by students have been considerably broadened for the forthcoming year. The work may either be in the institution, such as clerical, library or research work, or it may be outside, such as extension work, adult education, recreational supervision or other work that increases the usefulness of the college to the community. Aid of this type will be limited to students who will not otherwise be able to attend college.

President Lyon writes: "You will be interested to know that we are having an unprecedented enrollment, at least within the scope of my experience here. Madalene Hall is full and the top floor of Lida's Wood is full, also most of the first floor taken. We are having more than a hundred in the freshman class." This certainly is good news and speaks well for the popularity of the Eureka Plan. Although Eureka graduated a very large class in June, 1934, the total enrollment for the year will show a nice increase.

#### Cotner College

President Raymond Aylsworth is going forward with his study of the Cotner situation, and despite the drought and other hindering circumstances, he feels hopeful that a program which will be not only attractive but meet the need from the standpoint of Christian education and the welfare of the church can be worked out. Those who are in closest touch with President Aylsworth are also very much encouraged.

#### Lynchburg College

Dr. Lee Sadler, who recently was employed as a field representative of Lynchburg College, passed away on the afternoon of September 11, at the De Jarnette Sanitarium near Staunton, Virginia. He is a brother of Dean M. E. Sadler of Lynchburg College.

Lee Sadler was well and favorably known throughout the brotherhood. He was a graduate of Atlantic Christian College and of Lynchburg College and also held degrees from Vanderbilt University, and had done considerable work in the field of sociology at Columbia University. He served for four years in the department of social sciences in Atlantic Christian College, but in recent years he has been giving himself exclusively to the pastorate. His most prominent pastorates were Greenville, North Carolina, Hanover Avenue Christian Church, Richmond, Virginia, and University-Park, Indianapolis, Indiana. He was forced to take a leave of absence from the last pastorate on March 31, 1933, in order to try to regain his health, but because of declining health, he resigned on August 1, 1933, and has been living at Lynchburg, Virginia, since that time. He died of an acute kidney ailment.

The survivors in the immediate family are his widow and two sons.

In the passing of Lee Sadler, the Disciples have lost a brilliant preacher.



# Missionary Organizations' Own Section

## A Creative Fellowship

THE first great missionary organization movement of the Christian Era was the sending forth of the Twelve. As Jesus went about all the cities and villages, we read in the ninth chapter of Matthew, he preached the gospel of the kingdom, and healed all manner of diseases. "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." Out of this compassion for human misery and a desire to do something about it, grew the Christian church and the great missionary enterprise.

Then, as now, the harvest was plenteous, but the laborers few. Undaunted, Jesus used the material he had, ordinary folk, from the common walks of life; instilled in them a social consciousness for the needs of a suffering world; sent them out to create a better world.

Too often through the years, the church, which grew from this simple mission of the Twelve, has become entangled in theology and in machinery, and has gotten far away from the social basis of Christ's teaching . . . that men might have life, and have it more abundantly.

But certainly, during the past few years, there has been a reawakening of this social obligation, this interest in conditions here and now, which is resulting, not merely in talk, but in action. People are responding to appeals, not because of propaganda for theological isms, but because of an aroused intelligent interest in CAUSES. They realize that they have a personal responsibility; that in cooperating, they may have a part in the endeavor to build a happier social order.

Sometimes we yearn for the old-time enthusiasms, for the fanatics, may we say, of the past generation, who, full of their mission, roused people to action in great evangelistic meetings, in appeals to college students, in missionary rallies. These giants towered in consecration, in leadership, above the throng. They led and were followed, often blindly, but withal fervently. We today live in a changed world. In his *Charles Dickens*, Stephen Leacock says, "Dickens lived and wrote in a world that is visibly passing, the age of individual eminence that is giving place to the world of universal competence."

A world of universal competence! What a challenge to the church and to the women of the Disciples who are celebrating the sixtieth anniversary of the founding of their work. For grave dangers lurk in the celebration of anniversaries. We mean to honor the founders, the grandmothers of the present members. They were mature women in the prime of life. They saw a great need, and they did what they could, often at terrific sacrifice. As did Jesus, they smashed precedent, suffered scorn, encountered indifference and active opposition. But they had faith in a cause and went ahead.

Our danger, in bringing back to life this picture of a glorious past, lies in the fact that it will have a tendency to produce, in these troublesome and disquieting times, for some folks, a homesickness for this past, a desire to revive physically a situation which belongs to the past. This nostalgia for "the good old days" is evidenced in other than religious realms. Note the present return to Victorian styles! Let us beware of this escape complex.

As we have said, the establishment of the missionary work by our pioneer women sixty years ago was the crystallization of the point of view of maturity. In our celebration our aim should be to revive their spirit, not their program. We work with different tools. Most of us, in this age of "universal competence," would feel as out of place working in the missionary societies of our grandmothers as we would in their kitchens.

We have new crusades, the outgrowth of new conditions. No longer do we face the barriers against women that these pioneers tore down. No longer do the missionaries we send out encounter unknown physical terrors. Frontiers are no more. But each generation has to face its own long, tiresome journey. We can tear down the walls of race prejudice; build up a structure

of peace so solid that the war interests cannot prevail against it. These are big tasks, worthy of the descendants of those pioneers of sixty years ago.

May we prove adequate to cope with the problems of this world we are living in today. Adequate is a satisfying word for maturity. Youth would not find it sufficient, for youth dreams of complete conquest. To be a great artist, a great philanthropist, a singer whose voice sways the world—these are the dreams of youth. In maturity we are fulfilled if we assume a worthy, an adequate place in our homes, our churches, our communities, and thus, the world.

In an adult Sunday school class, recently, one question on a questionnaire read, "Why do you work in the church?" The largest number of answers indicated from a sense of duty, and this explains some of the weaknesses of the church and its organizations today.

Duty is not adequate. The mother, the wife, the Sunday school teacher, the missionary society president who "does her duty" is usually a very painful sort of person to live or work with. The challenge of a worthy cause, the challenge of a needy world—not duty—should be the basis for adequate participation in the present-day missionary enterprise. This adequacy to meet the world we live in, this assumption of our share in the "universal competence" results in a flowering in our own lives; creates powers we lack; taps unknown resources; releases unsuspected faculties not only in ourselves but in those we associate with. Dr. Frank Kingdon, pastor of Calvary Methodist Church in East Orange, New Jersey, expressed recently in a sermon what I am trying to say:

"I have discovered also that love in me stirs creative powers in others. It draws out their resources, so that in the warmth of love they grow and develop. While I recognize that it is impossible for me to fight another's battle, I have discovered that I can contribute to another's strength in his battle by understanding him, by keeping him aware of my sympathy and affection. . . . Society is more than a convenience, it is a creative fellowship."

A creative fellowship! A worthy aim for our missionary women as we finish this sixtieth anniversary and turn our faces outward. May we pray for wisdom, a share of the "universal competence"; for open minds, aware of the needs of the world; and for an adequate response to our opportunities, always realizing that we advance "Not by might, not by power, but by Thy spirit."

MAURINE M. GRIFFIN.

(Mrs. B. W. Griffin is the president of our New York and New Jersey Board of Missionary Women. This message was given by her at a recent board meeting and she has generously consented to share it with others through this page.)

## Of Special Interest

THE International Convention plans promise much in inspiration, fellowship and information from the opening session through the closing period. The days of Friday and Sunday, October 19 and 21, will contain events and happenings of special interest to the missionary women as major emphasis is given to the sixtieth anniversary of organized women's work. Briefly mentioned are the following items of outstanding interest:

Mrs. Anna R. Atwater, Miss Lela Taylor and Mrs. Mary Campbell Metcalf will preside at the three sessions on Friday. Mrs. Effie Cunningham will lead the vesper service on Sunday afternoon.

The sermon which is a part of each day's program will be delivered on Friday by Henry L. Herod, president of the National Convention of Negro churches.

Missionaries in attendance at the convention will be presented and heard during Friday.

Messages will be brought by Dr. Cleland McAfee of the Presbyterian Board of Missions, President C. T. Paul of the

(Continued on page 40.)



# Programs for Adult Organizations

## For the Leader of the November Program

Topic: *Oriental Americans*

OUR November program turns to the home missions study theme for this year—"Orientals in the United States." If you will turn to page four in your *Year Book of Programs* you will see from the outline of the year's topics that three programs are given to this theme. Four programs have followed the sixtieth anniversary of our organized woman's work and we twined the study around the theme "With Gratitude for the Past—A Pledge for the Future." Now comes our three home missions programs under the general theme "Linking the East and the West." After these there will come five programs on the foreign theme, "Japan."

For help in this study you will find the home missions study books listed on page five in your program booklet. You really ought to have that book by Dr. Palmer, *Orientals in American Life*. For additional material to enrich your programs you will want the June copy of the *Missionary Review of the World* which is devoted entirely to this theme. *Out of the Far East* by Hunter and *Gold Mountain* by Payne are fine and would prove very helpful.

The November theme is "Oriental Americans," the general program in the home missions study. See page twelve in your program booklet for the suggestions for this service. The devotional service was prepared by one of our workers among the Japanese on the Pacific Coast and will have special appeal to us because of this. For the development of the program theme the following leaflets are offered:

1. *Within the Gates*, a very clever dramatization based on the book, *Orientals in American Life* by Dr. Palmer. It gives a wealth of information in a most delightful fashion and at the same time will develop interest in this splendid study book. If you cannot use the full number of characters, the silent characters might be omitted. But if possible use the play "as is." Mrs. Blosser, the author, is the state secretary of North California and is a skilled author of dramatizations and other program materials.

2. *Where We Have Shared*, glimpses the work our people have done among Orientals in this country. This will best be used as a brief, well-prepared talk.

3. *Churches Sharing with Orientals*, tells the story of help given to the Chinese by our Chicago churches. Suggestions are found at the end of the leaflet to guide the one giving it.

4. *Meet My Friends*, introduces in brief, happy and vivid style some of the Japanese people in California. Several people might be assigned the different sketches in this leaflet, telling the stories quickly and to the point. It will make a very

appealing feature on the program if well worked out.

If your society is not supplied with these leaflets, this set for November may be ordered from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, for ten cents.

In addition to these four leaflets WORLD CALL for November will carry the following materials for use in this meeting:

An appreciation of Mr. Unoura

Picture of Mr. Unoura

Reprint of an article by him which is appearing in the July *Missionary Review of the World*.

Picture of the Japanese Christian Institute.

During the past year WORLD CALL has given us the following materials:

November, 1933, p. 39—Fostering International and Interracial Relations.

January, 1934, p. 39—After the Earthquake.

February, 1934, p. 40—Mr. Unoura's Tenth Anniversary.

April, 1934, p. 29—A Kindergarten Glimpse.

May, 1934, p. 32—Thirtieth Anniversary Celebration at Japanese Christian Institute.

June, 1934, p. 30—O Hina Sama.

September, 1934, p. 38—Japanese Young People at Conference.

Work Among 'Orientals' Recognized, p. 40.

In the *Biography Set, Series One*, you will be delighted with the sketch of Jeu Hawk who was long connected with the work in Portland, Oregon, and Teizo Kawai, long a leader in the work in Southern California.

You will want the new *Biography Set, Series Two*. This will give short sketches of the Japanese leaders and missionaries who have served Japan either in America or in Japan. It can be procured from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

In the special home missions number of the *Missionary Review of the World* there are many articles that seem especially appropriate for this program.

We are making no special suggestions for references from the study books referred to earlier on this page. You will find them full of good stories, facts and incidents.

## For the Fellowship Hour

OF COURSE you will serve tea—for an oriental party would not be complete without a cup of steaming, fragrant tea. Use green tea and serve it clear if you want to be really oriental. Japanese "o sembei" (a kind of cookie) may be purchased from Mrs. K. Fujiwara, 3538 Ellis Avenue, Chicago, Illinois. She will be glad to send description and price list. Keep this address as you may want it

again when you plan for future Japanese meetings.

Many of you have probably known Chinese or Japanese students or merchants. It may be that you know some little incident or story that will add to an appreciation and understanding of their problems in this country. These stories could be told informally at this hour, when there would be time for discussion and questions.

## From November Page of Kagawa Calendar

THE religious life is not something extraordinary, like growing wings in order to fly up to heaven; it is simply to reveal God in our daily life, even in so common a matter as food. I have never heard of Confucius' dining with his disciples, nor did Gautama ever do such a thing, but Jesus often ate with his disciples. He made eating a religious ritual, and included the problem of bread in the Lord's Prayer. The problems of bread and of religion have many very intimate relations; we cannot be said to be complete in religion until we come to handle even the problem of bread religiously in our daily life."

## Suggestions for Canadian Societies

THE Disciples of Christ in Canada have no organized work among Orientals in the Dominion. But there are a great many Orientals in Canada and a study of the reason for their coming, their living conditions, laws regarding them and what is being done for them would prove most informative and interesting. The United Church of Canada has extensive home mission work among these peoples. This is well described in a book *Orientals in Canada*, by S. S. Osterhout. Most of the book is given over to specific work carried on by the United Church but chapters 1, 2, 3 and 10 are of general interest. Chapters 1 and 2 deal with the immigration problem and could be used acceptably for subject material for this meeting. Chapter 3 "Orientals—A Subject of Controversy" and Chapter 10—"The Dawn of a Day of Better Understanding," might be combined for use in the January meeting when the study brings us again to the subject of Orientals in America.

You may be surprised at the numbers of Orientals in Canada and it may be that a careful study will reveal some way in which we as Disciples of Christ could have a part.

If it is possible obtain a report of Mr. Meredith's summer's work with New Canadians in Northern Ontario. Even if there are no Orientals among the people, this is a good opportunity to learn of this new venture in home missions and of the people whom we are privileged to serve.



# Programs for Young People

## Circle

(For Young People, Ages 18-24)

1934-35: *Toward Understanding.*

November Theme: *Do You Know Japanese Young People? What Are Their Interests? Their Problems?*

Worship Theme: *In the Presence of My Best.*

MISS HELEN M. NICHOLSON in her leaflet "Bravely and With a Clean Heart" has given us a very beautiful picture of Japanese character. She quotes a short Japanese poem that is deep with meaning. Japanese poetry is unusually symbolic. The "haiku" is a very common type of poem. It consists of 17 syllables in three lines, respectively of 5 to 7 and 5 syllables. Though the words are few and the poem short, it suggests a complete picture to the Japanese who delight in its subtlety and simplicity.

Cherry blossoms in sunset light!  
I lean my breast upon my staff and pause  
To view the lovely sight.

Soa

"Eternity rolled in love  
Bids the visible world to sing."

Since Armistice Day comes this month, the following poems by Japanese will be appropriate:

### A Child's Poem

A breeze came to my window  
And asked me gently  
"Where is the hand of Peace  
Which way shall I take to find it?"  
"What can I answer you?"  
Faltering I said to it.  
"The land of Peace!  
That is the land we want to make!  
Won't you help us?  
Herbs growing on the green hills  
Flowers smiling, wind gentle and odorous,  
The doves of peace flying and singing  
All men and women helping and loving  
one another  
Let us make the Land of Peace  
In which all the children of the world  
shall be united."  
"O wind! I prithee, bring this message  
To all the windows in the world!"  
While I was making this request  
The breeze went to some other window  
Have you received its message?

—MOTOICHIRO TAKAHASHI

Again have I become the child of an aching heart,  
Carrying the burden of Japan's crime  
Begging pardon of China and of the world  
With a shattered soul  
Again am I a child of sadness.  
Why?  
My tears fall—  
While the people are wanting food, and starving  
Heartless militarists make war upon them!  
Wandering in the hills are men and women  
Hunting firewood and praying for peace  
Do the militarists know these gentle hearts?—KAGAWA.

## Senior Triangle Club

(For Young People, Ages 15-17)

1934-35: *Oriental Highways.*

November Theme: *On to Los Angeles.*

Worship Theme: *In the Presence of My Best.*

### For the Leader

SOMEHOW we ought to connect the program this month with the special days of the month. Because November 11th is Armistice Day, we are happy to call your attention to two "peace poems" by Japanese authors appearing in the Circle columns.

As missionary people we are prone to think of ourselves as giving groups and forget that we are also receiving groups. At this November meeting, how would it be to remind ourselves of the things we receive from Japan or Japanese and make "thanks" for these things part of our Thanksgiving Day gratitude? If you care to, these things could be thought out at the previous meeting and each one assigned to a member who prepares a short account of the article and reports at this meeting.

### For the Fellowship Hour

It may be that our hosts at Los Angeles will ask us to learn a Japanese game. The following is quite popular:

Towel Race. Divide the group into two even numbered lines. Give the leaders of the line small towels (Japanese towels are easily folded and handled or you might find large cotton handkerchiefs easier to manage than our towels). At a given signal, each leader ties her towel around her own neck, claps her hands together once—unties the towel and hands it to the person next in line, who in turn, does likewise and so on. When it reaches the end of the line, the last one runs and returns it to the leader and the first to do so, wins.

If you are in the habit of serving tea, serve green tea made in the Japanese way. Japanese teacups are small and have neither handles nor saucers. But since we are with Japanese in America, we may compromise by using small teacups even though they have handles. Scald the teapot. Put a teaspoonful of tea for every four or five cups. Fill the pot with hot water which has been off the boil for one minute. Pour at once into the cups, putting only a little in each cup (as it is supposed to be emptied in three sips). Serve clear, as Japanese do not use cream or sugar. Rice cakes may be procured to serve with this, or any macaroon or cookie may be used. These may be ordered from Kuwayama and Co., Inc., 76 West 47th Street, New York, or from Mrs. K. Fujiwara, 3538 Ellis Avenue, Chicago, Illinois. These firms will send description and price list upon request.

## Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1934-35: *Present-Day Pioneers Around the World.*

November Theme: *Pioneering Across the Centuries.*

Worship Theme: *A Sharing Savior.*

### "Come On"

By the footprints of the martyrs who have ever gone ahead,  
By the sacrifice and the service of the heroes we call dead;  
By the scars of nails and spear-thrusts and the crosses multiplied;  
By the tug of tasks they tackled, left unfinished when they died;  
By their utter self-effacement in the giving of their all;  
By their faith undaunted and triumphant though they fall;  
By the eager-hearted courage with which they have gone out;  
By the hopes, serene and steadfast, with which they baffled out—  
They are pleading now for hero-souls who dare to follow on,  
To take the tasks and dare to go where they have never gone!  
To venture forth on conquests fair, that they have never dared  
To undertake, to go where feet of faith have never fared!  
To go out, and on and on, in the conquest of the world,  
Where the flag of faith and freedom has never been unfurled!  
To dare the unknown future and to venture forth, to fare  
Afar on joyous journeys to the Lands of Everywhere!  
To be the new apostles for the ages yet to be,  
Bearing witness to the Truth that shall make the nations free!  
They are calling, still are calling from the camp fires and the trail,  
Going forth on lonely vigils, knowing no such word as fail!  
By the watch-fires they have kindled, they are calling men to rise,  
And to follow where their torches flare against the midnight skies!  
They are calling still for pioneers to break and blaze the way,  
Hewing out new human highways for the hopes of that New Day!  
For men of faith and courage, for Christian men, in whom still dwells  
High spirit of adventure, to dig in deserts, living wells  
For the famishing and perishing, in the lands across the seas—  
Builders brave of new republics, framers of new destinies!  
Pathfinders in the wilderness for the Kingdom that shall be,  
Till all peoples with the freedom of the Truth shall be made free!

—CHARLES BLANCHARD.



# Devotional Study of Missionary Societies

Theme for the Year: "Moments with the Master"

NOVEMBER

"He satisfieth the longing soul."

*Call to worship:* I will praise thee, O Lord, among the people; and I will sing praises unto thee among the nations. For thy mercy is great above the heavens; and thy truth reacheth unto the clouds.

*Hymn:* "Lord, Speak to Me, That I May Speak," or, "I'll Live for Him Who Died for Me."

*Scripture:* Psalm 107:1-9.

*Hymn:* "Open My Eyes That I May See."

*Leader:* Our first reaction when Thanksgiving is mentioned is usually to remember the physical blessings the kind Father has given us. And indeed we should be grateful for these. In days like these when thousands of little children lack even nourishing food and sufficient clothing we should be profoundly grateful if our children have enough and to spare.

The Psalmist, however, goes much farther in his expression of gratitude. He goes so deep he strikes the very roots of human longing of this creature made in God's own image. He says "He satisfieth the longing soul, and filleth the hungry soul." After all, I wonder if that isn't the biggest thing we can thank him for.

Up and down our Pacific Coast are scattered groups of Japanese fathers and mothers, some coming here as far back as twenty-five years ago. First came the men grubbing in the soil long hours but glad to have a place where existence was not such a desperate struggle as in their overpopulated Japan. But this new language of the land of opportunity, how difficult to master even a working knowledge of it. Christians here and there sensed this need and offered to teach these men. They taught them far more than mere language. A real Christian radiates Christianity as a stove radiates heat. They are built that way. We don't know how skilfully these men and women taught the English language to those eager newcomers. But we are very positive of one thing—we know and love them in their middle years. These men acquired the love of Christ in their hearts and what did a slight accent or mistake in grammar matter in the face of that? For those men, and their picture brides who followed later, are the staunch, steady members of our churches of today displaying shining faces and serving their Master with a beautiful devotion. Their sons and daughters of the second generation are the pride of us all.

The second chapter in Japanese-American history deals with kindergartens. Of course kindergartens are not usually considered related to history. But these kindergartens were because they were Christian ones and taught by self-sacrificing Christian women. The children caught the love of Jesus from these teachers, carried it home and more than one family first learned of him through a child. Sunday schools were a natural outgrowth. The

same teachers of the kindergarten taught on Sunday; the same songs and stories, heard and loved during week days, were lovingly retold on Sunday. Several years ago in questioning my fourteen-year-old girls as to when they began coming to Sunday school, three-fourths declared since kindergarten days. These young people call themselves the "Japanese Young People's Christian Church" and are duly organized with a church board, budget and everything which a church group needs.

November and Thanksgiving are inseparably connected in our American minds. I wonder if they are in those of the Japanese too and how they picture it. Is it, for those who have markets a time for celery, cranberries and pumpkins, of aching feet that must wait on early and late customers? Or is it of friends and friendly visits sharing treasures of Japanese days and receiving new light on the strange ways of these Americans? Those first men and women who taught English were not missionaries, or even ministers. They just lived near, saw the need, and wanted to help. Today a different problem, in a way, presents itself to all who live near our Japanese Americans. Some still need English but for most of these, age is a barrier to much real proficiency in acquiring the new language. These men and women are still strangers though they have been here as many as twenty years. They need to know us. How rich in friendship we will be when we take the initiative and seek them out, not because they are good business men and women but because we really want to get ac-

quainted! We missionaries who spend our days among these interesting people, often remark, "Oh, if only other Americans could have these precious experiences." And what incredible tales we who know them might tell of starved lives, pitifully eager for friendship and in true Japanese fashion showering their friends with exquisite gifts.

These Japanese Americans, the first generation Japanese born, but American trained; the second, American born and educated, but of Japanese parentage, have more than a hunger for friendship. They have a "longing soul, a hungry soul." They doubtless know that we are called a Christian nation. But have they really proof, each in his own life that this is true? When we snub, ignore or hold down either the young people or the parents, surely they must wonder how to reconcile what we say we believe with what we do. Missionary history of today and tomorrow in our homeland will be written not by the missionaries but by Christian men and women helping to satisfy these "longing souls and hungry souls" of our Japanese Americans.

*Prayer:* For open eyes to see these new Americans as Christ sees them and then that we may seek them to help them. May they see the loving Savior in us and be drawn to him. May we help to make the lives of those we touch easier. For patience when our friends misunderstand us as we try to follow the Master all the Way.

*Hymn:* "I Gave My Life for Thee," or, "Savior, Teach Me Day by Day."

MARY ELIZABETH FULLER.

Miss Fuller, who has prepared our devotional message for this month, is one of our home missionaries in charge of Japanese Mission at San Bernardino, California, and is rendering devoted and worthwhile service, proving a real friend and leader to the Japanese people there.

## Echoes From Everywhere

### Working With Children

South Gate, Nanking and Luchowfu have probably the best organized Sunday school work in our China Mission though all of our churches are doing their best in their varying situations. Mrs. Goulter reports in some detail the far-reaching work the Sunday school is doing in the Luchowfu district. The city Sunday school is housed in the church and in the Women's Social Center across the street. On entering the Women's Center one finds first some sixty Junior boys and girls; beyond them is the nursery which has really proved a class for the slave girls who bring the little folk. The little tots are entertained while the slave girls, relieved of their burdens, are taught the Sunday school lesson. Slave girls and babies number about forty. Farther in is the Beginners' department—twenty-five little folk under the direction of a competent senior high school girl. The rest of the building is turned over to the

Primary department of about 200 pupils.

Across the street at the church are 100 junior and senior high school girls holding their worship service together, before dividing into classes; a class of adults and another of young men, each numbering about forty, and besides a section of Primary boys. That makes 535 students in Sunday school on Sunday morning with a corps of about fifty teachers and officers, making a total attendance of about 585. On Sunday afternoons there are ten Sunday schools in districts in and around Luchowfu. These have an average attendance of thirty and are taught by the young Christians.

### An Enterprising Superintendent

I have just returned from a trip in our truck to Opelousas, La., where we got 84 dozen half-gallon Ball fruit jars. We have been in such a tight place this last month at Southern Christian Institute that I wrote a letter to the Ball



Brothers at Muncie, Indiana, for help. We have an abundance of fruit and vegetables which we very much need next winter, but which could not be preserved because we did not have the necessary jars for canning. I explained our situation to Ball Brothers and they wired for us to go to their warehouse in Opelousas where we would be given 84 dozen jars. This is a gift which represents in money about \$100. They cost us about \$15. It was cheaper and quicker to get them in our truck than it would have been by freight although I could hardly spare the time for the trip. However, we could do 'most anything to be able to save about 2,000 quarts of vegetables. Every day counts with tomatoes and beans. We greatly appreciate this valuable gift from the Ball Brothers.

JOHN LONG, Supt.

Edwards, Mississippi.

#### Our Japanese Leaders Aid Girl Reserves

Miss Polly Dye who in addition to her work with the kindergarten finds time for an intermediate girls' club, has served in the mid-year Girl Reserve Conference for Japanese girls which is held each year at this time under the auspices of the International Institute and Y. W. C. A. of Los Angeles. Miss Lily Satow who was at one time director of young people's work in our Japanese church and Institute and has been until recently the Japanese member of the Y. W. C. A. staff, was director of this conference at which fifty Japanese girls from the various Japanese churches in and around Los Angeles come together. Miss Dye led several discussion groups and helped in the campfire worship services. Miss Charlotte Shimidzu, now serving as assistant young people's worker in our Japanese church was also one of the leaders. Miss Dye reports a fine conference and was proud of the fine way in which the girls from our church entered into every phase of study and recreation and made their contribution.

#### Another Life Saved

Mrs. C. A. Burch of Nantunghow, China, has saved a baby's life through proper feeding in the last few weeks. It was the unwanted, seventh child of a poor Christian ricksha puller. Far more significant than the saving of the baby's life through proper feeding has been the love and pride in the baby she has awakened in the father and mother. The little brothers and sisters had from the first given the baby its full measure of affection. The babies, the babies in China without half a chance!—*China News Letter*.

#### The Whole Family Helps

Since I last reported, we have had six confessions in the French work. I have made two trips to New Orleans, one to Monroe, two to Jennings, two to Hackberry, two to DeQuincy and my wife made one, three trips to Merryville. Have

traveled 2,600 miles in the interest of this work. While away from the work at Lake Charles, my son Donald is filling my Sunday morning appointments and Mr. Auld and Mrs. Armstrong are filling my evening appointments. Not a place has gone without preaching in my absence. I consider the French work too important to be neglected. We had a record Sunday school at Community Chapel last Sunday—142. We have beaten the Lake Charles American Church five Sundays out of six in attendance. Pretty good for a country church, don't you think?

WILLIAM N. ARMSTRONG.

Lake Charles, Louisiana.

#### Girls Interested In Camp Fire

Recently Miss Wilson and I gave the first girls' club party to find out if the girls are interested in organizing Camp Fire or some other club. There isn't any doubt that they are interested for 60 girls were present! We plan to have two groups. Miss Wilson will have the girls from 12 to 14 years and I those over 15. We are going to have Mexican girls to assist us but we want them to be just the right ones so that before long they will be directing and we helping. We are planning clubs for the smaller girls, something on the order of Blue Birds, but haven't set a date for them yet. The little "tikes" are green with envy over the big girls, so we will have to get them together soon! At the party the majority of the girls were students in Colegio Morelos but twenty-one eligible club girls are not in our school so that gives us contacts for the Social Center.

RUTH LESLIE.

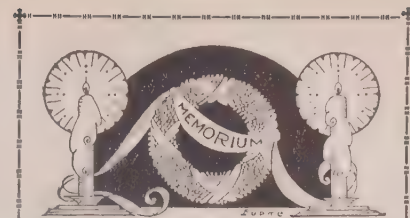
Aquascalientes, Mexico.

#### Honor Comes To a Graduate

Wang Cji-tien, who graduates from the seminary in Nanking, China, this summer, has been appointed to Ko T'an-chi for rural work. He has been selected to co-operate in Chiang Kai-shek's reconstruction program in Kiangsi. The University of Nanking and the seminary were both called upon for men and advice in the whole problem of rehabilitation in the communist area where the National Christian Council is sponsoring the work of one *hsien*. This is an excellent opportunity for Mr. Wang and the mission feels it will afford excellent training for the future. In the meantime he will be rendering a service in the children's recreational program where he is especially efficient.—*China News Letter*.

#### Nationals Carry On

Cheo Yu-wen, pastor of our Chuchow city church says that about one hundred children from our Ru Teh Primary school are now attending Sunday school. Mr. Cheo has a volunteer Bible class for children at the church every Friday afternoon. About thirty of the school chil-



Mrs. Lide McLean, July 21, 1934, Ewing, Kentucky. Devoted member of missionary society.

Miss Artemesia Edmonston, Perry, Missouri. WORLD CALL secretary. Mrs. Frances N. Holtkamp, July 8, 1934, Columbus, Illinois. Devoted member of missionary society and president for eighteen years.

Mrs. Nathan T. Moore (Erie Deen), July 14, 1934, Atlanta, Georgia. Active member of First Church, missionary superintendent of church school and president Elementary Department, Georgia Teachers' Association.

Mrs. Simon A. Day, August 5, 1934, Amboy, Minnesota. Devoted charter member and president of Willow Creek missionary society. Member of Garden City Church.

Mrs. Ollie Boone, August 21, 1934, Evansville, Indiana. Faithful member and for fourteen years treasurer of missionary society.

Mrs. Lydia Smith, May 8, 1934, Palmyra, Illinois. Faithful member of missionary society.

P. G. Mahan, May 2, 1934, Palmyra, Illinois. Honorary member of missionary society and elder in the church.

dren attend. Some of them were baptized on Easter Sunday. Mr. Cheo is also holding a children's evening worship service in his home. He says that even the youngest can sing a little hymn, repeat the Lord's Prayer and join in the Doxology.

#### Hidden Answers

1. Name four leading speakers at the Des Moines Convention.
2. What three great blessings does Kagawa say he owes to Christ?
3. What Disciple's name receives most attention in "Who's Who"?
4. Where is Ginling College and what famous Christian leader attended its last commencement?
5. Tell the story of the woman who recently retired after 39 years of service.
6. What revisions are planned for the U. C. M. S. constitution?



## Book Chat

(Continued from page 14.)

and writers. He lived in Honolulu as pastor of the American church for many years, subsequently holding a pastorate on the Pacific Coast, and has had unique advantages for observation of the situation in America. He deals with this specific question in a simple and descriptive way, making it an informative and inspiring text.

C. E. L.

ALEXANDER THE CORRECTOR, by Edith Oliver. The Viking Press, N. Y. \$2.50.

Alexander Cruden was born in 1669 and died in 1770. His real monument was his vast work in compiling Cruden's Concordance of the Bible which is still popular wherever the "Authorized" version of the Scriptures is used. That he was a quaint, interesting, half-mad reformer, who wanted the court to make a special edict naming him "The Corrector of the People" most of us did not know. Dickens never invented a character more eccentric, lovable or interesting than this little Scotchman, doing many things foolishly, some things patiently and a few things nobly. Every page is interesting and it is something different in religious biography.

C. E. L.

JUDAISM, CHRISTIANITY, GERMANY, by Cardinal Faulhaber. The Macmillan Company. \$1.50.

This series of sermons is interesting to us only because of the time, place and person delivering them. When one reflects that they were delivered by the Archbishop of Munich, center of Hitlerism, during the spring days of 1933, in opposition to the attempt to replace the Old Testament with the ancient German mythology, these messages at once become important. They are catholic in interpretation but the author loves his Old Testament and is willing to defend it against the pagan proposals of those who are obsessed by the anti-Jewish phobia.

C. E. L.

SERMONS FROM THE PARABLES, by Clovis G. Chappell, Cokesbury Press. \$1.50.

Dr. Chappell is the leading expository preacher of the day. The tendency of the American pulpit is away from his method of centering the message in a Bible passage and then applying it to life. The general practice now is to center the sermon in life problems and use the Scriptures as illustrative material. While the author does not track with the prevailing tendency his work is high class and he treats the parables of Jesus with simple and sincere human interest. When Chappell is through you know what he has been talking about.

C. E. L.

CHURCH UNITY MOVEMENTS IN THE UNITED STATES, by H. Paul Douglass. Published by the Institute of Social and Religious Research. New York, 1934.

IS CHURCH union possible or desirable in the United States? If so, what kind of union? These are the questions which prompted the Institute of Social and Religious Research to undertake the long and extensive study of which this large book is the report. More than 20,000 people of many denominations answered the questionnaire on which the findings are based. Many interesting and important facts are brought to light. One of these is that interest in church unity is steadily increasing. This fact is shown by the space the subject received in the daily press, especially for Sunday editions; by the fact that the Associated Press has a representative whose permanent assignment is to keep in touch with church unity movements; by the large number of new courses and lectureships on the subject

## Books Reviewed in This Issue

SUZUKI LOOKS AT JAPAN, Willis C. Lammott. Cloth \$1.00; paper 60 cents.

JAPANESE WOMEN SPEAK, Michi Kawai and Oehimi Kubushiro. Cloth \$1.00; paper 50 cents.

CHRIST AND JAPAN, Toyohiko Kagawa. Cloth 75 cents; paper 50 cents.

JAPAN SPEAKS FOR HERSELF, by a Group of Japanese Leaders. Special price, paper 35 cents.

ORIENTALS IN AMERICAN LIFE, Albert W. Palmer. Cloth \$1.00; paper 60 cents.

CHURCH UNITY MOVEMENTS IN THE UNITED STATES, by H. Paul Douglass. Institute of Social and Religious Research. New York, 1934.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

recently put into the curricula of seminaries; and by the reports of various opinion-sounding questionnaires.

Another interesting feature is the report on the distribution of interest in the question. The interest is general, but not uniform. There is more interest in the East than in the West, more in the North than in the South, more in some denominations than in others, more among ministers than among laymen, and more among middle age than among young people.

Two general conceptions of unity are discovered. One is called pragmatic, or practical unity, which thinks in terms of cooperation, comity, federation, mutual recognition and fellowship, without requiring uniformity of creed and sacrament. The other, the dogmatic, or doctrinal conception, thinks in terms of conformity to a single standard of faith and order. As revealed in replies to the questionnaires, the denominations most interested in the

latter type of union are the Anglo-Catholic and High Church Episcopal, the various kinds of fundamentalists, the Lutherans and the Disciples of Christ. Those most interested in pragmatic union are the Reformed in the United States, the Congregationalist-Christian, the Presbyterian, U. S. A., and the Methodist Episcopal.

The book abounds in valuable charts and tables showing the attitudes of the various bodies and the trends of the union movement. The conclusion of the whole matter is encouraging and hopeful for Christian unity and cooperation.

H. C. ARMSTRONG.

## Of Special Interest

(Continued from page 35.)

College of Missions, Mrs. Ora Leigh Shepherd of the department of missionary organizations, and others.

The annual luncheon will have a deep significance in the form of a Sacrificial Luncheon with a spiritual feast but no material food.

The achievements of the past fifteen months will be reported and presented as Anniversary Gifts of organizations, membership, study groups and offerings.

The culmination of the Sixtieth Anniversary will take place at five o'clock on Sunday afternoon (the exact sixtieth birthday of the organization of women's work) in a vesper service participated in by all present at Des Moines and all our missionary groups across the land and our mission fields in all the world.

## The Wet and Dry of it

WHAT change of season do you have in Congo?" We have no winter, spring or autumn—just summer. But this perpetual "summer" is divided into four parts. The "drys" have it from July to September, also January and February, generally speaking. During that time we may have several rains, while during the wet seasons we may have daily showers, or sometimes even a few weeks of no rain. Here in Monieka we have two ways of conserving rain water for drinking and general purposes—either by large tanks sent out from the States, as do three of our houses, or a cistern made of cement and bricks, as at the hospital and our house. But we have had no water from our cistern for a long time because when the native mason put on a coat of cement he was in a hurry and the cistern leaks after every rain and leaves us high and dry. Of course we would never be without water, because there is always the brown water of the river. The cistern is being fixed but if Mr. Cobble does not examine every bit of the work it will be the same thing over again. How we wish we had a formula for teaching "pride in a job well done," not only in building cisterns but in every other field as well!

MRS. ROBIN R. COBBLE.

Monieka, Africa.



# Helps for Leaders of Children's Groups

## Using Rally Day

**I**N MOST churches the last week of September is observed as Religious Education Week and the first Sunday in October is Rally Day. Especially in the church school an effort is made to bring back everyone who has ever attended and to enlist as many new members as possible. Here is your opportunity as adult leader of a Mission Band or Junior Christian Endeavor to present to the largest possible number of adults the plans you have for the children's organization. Ask for a few minutes in which to do this in the adult department of the church school or at the morning worship hour. You will also want to go into the primary and junior departments and invite *all* the children to join your group.

You may want to plan some special get-acquainted feature for your meeting so that all who come will feel welcome and want to become members of your organization. Most leaders find that giving each boy and girl a chance to take active part in making plans for the meetings through membership on a committee helps to get everyone interested and regular in attendance.

If your church school does not provide copies of *Junior World* for the boys and girls it will be well worth your while to send in your subscription for it. There is no way of getting just the first issue of the month in which the King's Builders section with the Junior Christian Endeavor programs are given. However, the subscription price of seventy-five cents for the year makes it so cheap that you will want to send for it. Program plans occurring there are arranged for the juniors themselves to read and use and will help you to carry out the resolve to have the boys and girls taking an increasingly important part of the responsibility for their meetings and related activities. Your subscription should be sent to *Junior World*, Christian Board of Publication, St. Louis, Missouri.

## Program Helps for Junior Leaders

Suggestions for the October 7th meeting were given in the last issue of *WORLD CALL* and the September 2nd issue of *Junior World*, in the King's Builder section.

## October 14—Working and Playing Together

This is the meeting of the month when we give special attention to World Friendship. During this six months we have been thinking about new Americans and especially those from the Orient. For several months we shall be discovering all we can about the boys and girls at the Japanese Christian Institution in Los Angeles, California. If you are using the material in the "Children's Special" packet your group has already learned many things

about Japanese Americans. (Ten cents for postage will bring the "Children's Special" packet to you and if you have not already done so it will be worth your while to order it at once from the Missionary Education Department, United Christian Missionary Society, Indianapolis, Indiana.)

If you are a member of any one of the adult organizations you will have access to the materials planned for the November meeting which deal with workers and work among the Japanese. The Circle programs also feature them and will give you good supplementary stories. Perhaps you have several older members who will like to go through back numbers of *WORLD CALL* and *Junior World* to clip all they can find about our new Japanese friends. All pictures can be mounted on posters and will add interest to the stories and discussions. You are beginning, no doubt, to make plans for an exhibit toward the end of this six months at which the models of the Japanese Institute church and playground apparatus and your Japanese gardens along with the posters, maps etc., can be put up and explained to parents and friends.

*Rainbow Bridge*, by Florence Cranell Means, is an especially fine story of the experiences of some Japanese children who come to the United States to live. Why not read a chapter of it to the children and then ask some one of them to read the next chapters and tell them to the group. After you have finished reading and talking about this story there are parts of it which will make good informal dramatizations to play out during an activity period.

## October 21—Stories from the Mission Fields

In connection with the Bible reading for this meeting it may be interesting to put up a map of the Mediterranean region to help the boys and girls recall what they know about the missionary activities of the disciples. After they have located Jerusalem they can find out where Philip went. They will also want to trace the journey of Peter when he went to the house of Cornelius after he had the vision which helped him to be willing to preach to the Gentiles (Acts 10). The older boys and girls can also tell about Paul's missionary journeys.

Here is a good time to bring in some of the fine stories to be found in *WORLD CALL* from month to month. The June issue, 1934, on pages 24 and 25, has a number of pictures with brief stories which can be used. "Boys, Girls and Babies" on page 26, "Children of the Philippines" and "Children of Paraguay" on pages 27 and 43, "With Pomp and Ceremony" on page 4, and some of the items in "Echoes from Everywhere" will make good stories to report. In the July-August number of *WORLD CALL* you can use "Nkolaka, the Boy Who Knew too Much," page 26.

## October 28—Our Country Must Be Won to Christ

Here is a fine opportunity to use a map of the United States and review what the boys and girls know about various racial and national groups in our country and what the churches are doing for them. If your boys and girls made the Home Missions Council map in the summer and fall of 1933, you will want to put that up and talk about it. *The Survey of Service* which you can borrow from your pastor or a copy of *The Year Book* for 1933, will give you the background of information you will need.

*WORLD CALL* for April carried a number of home missions stories, and items of interest are to be found every month in the pages devoted to "Echoes from Everywhere." Perhaps you would like to try the plan of asking each member of your group to tell one brief story about some one of our home mission fields from his reading in *Junior World*. Here, again, posters made of pictures cut from *Junior World* and *WORLD CALL* will add to the interest of the meeting.

## November 4—Being Like Christ in His Unselfishness

In connection with your Bible reading it might be a good idea to ask each of the boys and girls to tell one instance in the life of Jesus which illustrates his unselfishness. It might also be well to list on the blackboard ways in which each one can show his own efforts to be unselfish.

Here are some new words for an old tune that will make a good song to learn at this meeting. Everyone has heard the song, "It Isn't Any Trouble Just to S-M-I-L-E" to the tune of the "Battle Hymn of the Republic." Here are some new verses:

If you really want a friendly world  
Then be a friend yourself;  
If you really want a friendly world  
Then be a friend yourself;  
O be friendly with each other  
And stick closer than a brother;  
If you really want a friendly world  
Then be a friend yourself.

2nd.

To be a friend to others  
Just suppress your selfishness, etc.

3rd.

If you really want a friendly world  
You'll S-H-A-R-E, etc.

**O**UR powers come to their own as they are dedicated to the highest. They decay as they are given for purposes of the lower. Weymouth in his translation says, "Thoughts shaped by the lower nature mean death; thoughts shaped by the spiritual mean life and peace." Romans 8:6. If in the place of "thoughts" we put the word "life" we might come to the same conclusion. Wherever life is dedicated to the highest ends it catches its own meaning, purpose and harmony.

—STANLEY JONES.



# "I Would Not Trade My Job"

By GRACE S. CORPRON\*



Mrs. Corpron

MARCH was a good month in the hospital. Business picked up until we have over forty beds full most of the time. It does seem hard to have to charge fees when we often know a patient borrows money to pay his bill which

will mortgage his food for years.

I have taken on a new responsibility down at a city orphanage at East Gate. It is supported by public subscriptions. One of our former pastors is superintendent there and he has asked our hospital to help clean up and modernize it. They have about forty-five small babies, all girls but three, all under six months. They find homes for a good many, but new ones are constantly being brought in to keep up the number. There are so many things wrong that I hardly know where to begin. When we first went to visit we found a big well-painted building with impressive guest rooms and furniture. The babies were sleeping two in each cradle with a wet-nurse for each two babies. They were dirty, had sore eyes and mouths and many had scabies. None of them had even had a bath! They had no warm room or facilities for bathing. Pastor Li partitioned off a small bathroom. I gave him a small stove. He bought forty-eight towels and some soap and we started in. We go twice a week and take two or three student nurses and weigh and wash and treat the babies. I bring the towels and little inside shirts home to be washed in our good laundry. The poor ignorant wet-nurses are our biggest handicap in cleaning up the place. They are so poor, none of them have decent clothes or know anything about what it means to be really clean. They often have sore eyes or scabies or venereal diseases and infect the babies.

At least we know the babies are more comfortable now that they are bathed once a week, and they are treated for all their sicknesses. Our nurses are getting some first-hand experience in child care and I am finding out a lot about a Chinese institution of charity.

Here is a story about five little boys who are now living in our hospital. The incident happened at about the time of "Tsing Ming," the Chinese spring festival, when people all go out

to freshen up their graves, burn papers and in other ways show respect to their dead. Two families of cousins had been doing this and it got so late that one family could not get home so they stayed over with their cousins. The next morning they all went off to play in a big garden of a rich merchant, Mr. Hong. It is one of the few show places in town with elaborate flower gardens, artificial rock grottoes and caves. The boys were all standing on top of the highest rockery clustered about a street gambling-peddler. The boys gambled with his numbered bamboo sticks and if lucky they got a piece of candy or a stick of tiny red-candied apples. This corresponds to a nickel-in-a-slot machine in your country. All of a sudden the rockery gave way and they all fell down into a cave with big rocks tumbling upon them. Mr. Hong was frightened to have such a thing happen at his place and knew that the public would blame him for constructing such a dangerous thing so he rushed the whole group to our hospital. Two boys and the peddler were unconscious and all the others had broken arms and legs and head bruises. Such a commotion as it caused when they were all brought in! One boy died before night and another was in grave danger for several days with a brain concussion. The peddler recovered and went home but five of the boys are still living in semi-private rooms with broken arms and legs waiting for them to slowly heal. Mr. Hong is paying the bills and everyone speaks well of his generosity.

This afternoon Dr. Corpron operated on a sixty-six-year-old lady who has a huge ovarian cyst. She has been coming to the

clinic for several years to have fluid removed. Only yesterday she said she was ready to be operated on. Dr. Corpron told her it might be too much for her heart but she decided that she would take the risk, that life was not worth much in her condition. Her family also consented and seemed to trust the foreign doctor very much. She got through in good shape and will probably live to enjoy several years of freedom from her crushing load. Poor old soul. The sad part is she did not decide on it sooner.

I would not trade my job for any of yours. There is something about life in China that fascinates, and almost everyone who has lived here long and goes home longs to come back. Come and visit us!

## "They Wondered How"

The weary ones had rest, the sad had joy  
That day and wondered how—

The ploughman singing at his work had  
prayed,

Lord, bless them now.

Away in foreign fields they wondered how  
Their simple work had power—

At home the Christians two or three had  
met

To pray an hour.

Yes, we are always wondering, wondering  
how!

Because we do not see

Someone—perhaps unknown and far  
away—

On bended knee.



\*Missionary to Luchowfu, China, and wife of Dr. Douglas Corpron.

Luchowfu Hospital



## "Who Will Give Him His Chance?"

By Hope H. Nicholson

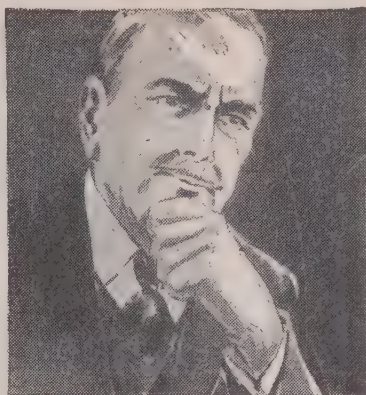
**R**ECENTLY a man came to Jackman Memorial Hospital, Bilaspur, India, bringing a little boy twelve years of age. He said that the child was no relation of his, but one of his caste brothers who had come to him for help. This boy was a child beggar. He knew nothing about his parents or any other relatives and for years had been wandering about the country, begging his way. He had come here from Nagpur, a city 250 miles away. In this country it is easy to travel on the trains without paying any fare. There are ticket examiners but often the tickets are not called for and people can travel hundreds of miles without being discovered. Usually the only penalty for being without a ticket is to be put off at the next station. Often pilgrimages are made to far distant points by "stealing rides."

When Pachkaur was brought to us he had two abscesses on one leg and could not walk. He was really in a dreadful condition. I told the man that he should be put in the hospital. The man replied, "That is why I brought him. I cannot keep him and I knew you would care for him." I wondered how we could afford to feed him and where I should put him. We have no children's ward. Our main ward, the halls and verandahs are all more than filled with patients. How different from our American hospitals where there are special wards for children, with stenciled walls, pictures, and many things to make the little patients comfortable and happy.

We put Pachkaur in front of the operating room door at one end of the verandah with a screen around his bed, really the only available vacant space in the hospital at the time. Often he wakes up in the night and cries for food. He has been starved all his life and it will take weeks of careful treatment to build him up to normal. What are we to do with him then? As the man who brought him said, "If you don't help him, who will?" This is all too true. The people feel that they have all they can care for, and often more. Who will give him his chance? With our reduced budget we scarcely know from month to month how to meet our bills. We keep on looking after these unfortunate ones who come to us although at times we wonder how we can do it. Who knows what one of these children may contribute to the world some day? Perhaps from among them will come a prophet to lead his people to a better life.

Because of the financial stringency this has been a very difficult year. We were compelled to close practically all of our village work so have not been able to make the regular visits nor to answer the many calls for help that have come from the village people. They can't understand why the Doctor Missahib does not come as she used to do. We are still

(Continued on page 45.)



## Experience Speaks

### Says

#### —The widow of one of the greatest and best-loved ministers of the brotherhood:

"I have always been very much interested in the work of Church Extension. Have appreciated the promptness of my annuity checks. I feel it is a safe investment. Then the added knowledge that my money is working day and night for Christ's Cause brings me great joy."

#### —A sister from Alabama:

"I have no words to express the appreciation of an 80-year-old woman who feels sure of this help in carrying her through the helpless days of old age. May our Heavenly Father bless and sustain the work of the Board of Church Extension."

#### —Another from California:

"I wish to acknowledge receipt of check for \$150.00—annuity on my bond No. 634. It is a great comfort in these uncertain times to feel sure of these payments."

#### —A couple from Oregon:

"In the past four years of falling values and decreasing incomes, we often wished we had a larger investment in Church Extension annuity bonds, since they evidently never fell below par, for the semiannual annuity payments have always been as prompt as government pensions."

#### —A voice from Iowa:

"I wish to acknowledge receipt of my annuity check which as usual came so promptly—a little before it was due. I have received these checks regularly for over 22 years and during that time I have placed money in other enterprises that have 'gone to the wind' and left me only regret. Wish I had more invested in Church Extension annuity bonds. God bless your work."

Mail coupon below today

BOARD OF CHURCH EXTENSION  
Missions Bldg., Indianapolis, Ind.

Gentlemen: Without obligation to me, please write me and explain fully your Annuity Plan.

Name \_\_\_\_\_

Address \_\_\_\_\_

Date of birth \_\_\_\_\_

Survivor's date of birth \_\_\_\_\_



## Practical Moves Toward Community Betterment

At Nantungchow and Luchowfu

ALL of our institutions in China are trying to work in a very practical way for community betterment. Mrs. Paul Slater has started a class in public nursing at the Nantungchow Christian Hospital in order to have trained workers for a broadening health program. Mr. Goulter tells of the rural institutes which are now an important part of the country work at Luchowfu. These institutes are held at the written invitation of the village school-teacher or some other recognized leader in the village. A room is made ready for the arrival of the representatives from the Rural Center. The main topics discussed at the institutes are hygiene, agriculture, religion and recreation. There is always plenty of singing and games. Each speaker prepares some kind of activity in which the villagers can participate and he leads them in that activity. The activities so far are chiefly tree planting, medical care, plans for cotton planting, games and singing. Mr. Goulter says, "It is something of a test for the average preacher to demand that he say something to his audience that they can go right out and do without first requiring a hundred years to change the social environment!" Dr. Corpron is giving great help to these institutes through his health talks and clinic work.

Li Shui-dji, the former pastor of the West Gate Church at Luchowfu, has been engaged by the city fathers to take charge of an orphanage at East Gate. He has asked our Luchowfu hospital to help him establish modern methods of sanitation and child care. One matron and twenty wet-nurses have charge of the forty-two small babies, all of whom are under six months. Mrs. Corpron writes that the babies are thin and unhappy in appearance, the majority having skin and eye conditions. Our hospital will use this orphanage as a laboratory for training student nurses, taking them there in teams to give baths, treat eyes, keep weight records, etc.

### In the University of Nanking

WE KNOW what the University of Nanking has been doing for years for the agricultural betterment of China, and we know the other broad lines of contribution to the country that the institution has been making, but Dr. Lewis Smythe reports two new projects on which the sociology department has been working. The one is a Ricksha Cooperative Society sponsored by an outside group but trained by members of the sociology department and Frank Price of the Nanking Theological Seminary. It has finished four successful and most difficult months. It has twelve members with six rickshas and its own building. It is paying back its loan regularly, accumulating depreciation and reserve

funds, and has given its members savings returns amounting to 10 per cent of their monthly ricksha rent, besides increasing each member's capital by 20 per cent of each month's rent. Altogether this means a 17 per cent increase in income. From now on it should be over 20 per cent. Besides the sound economic foundation on which this cooperative is based, there are fruits of training in business, cooperative organization and character evident at each monthly meeting.

The other project of the university's department of sociology and its Rural Leaders' Training School is the Wool Weaving Project. It showed a successful balance sheet on January 16th. Six months' production and \$1,375 in sales netted a profit of 7.8 per cent after paying all costs and interest on loans and gifts. Thirty per cent of the profit was distributed to the workers and the remainder turned in on the project. Good woolen suitings and blankets are now being produced with hand equipment. The success of this project will open the way for a new industry in Nanking and vicinity for the silk and cotton weavers who have been thrown out of employment by the decline of their business. Thus two projects for relieving low income and employment difficulties by the method of self-help are well on the way to success.

### Ginling Students Interested in Social Service

I HAVE been very much interested in the change in the attitude of Ginling students toward the poor and uneducated farmers and weavers in our neighborhood. In the past, a small minority of our student body have been interested in improving the neighborhood conditions and for many years they have conducted an elementary school, weekly clinic, a Sunday school and a women's meeting for them. But during the past two years, especially since the Manchurian Affair, I have noticed a much deeper interest and I think it is shared by many more students. We have a group of more than thirty "Friendly Visitors" or Social Reformers who have adopted homes in the neighborhood and who try to make weekly visits to the homes. During the past year some of these students have been able to help poor homes in a very real way by teaching the young girls to do knitting, or finding a position for some boy of the home.

Since last autumn there has been much interest in starting a Neighborhood House where we can have night classes for the men and boys of the neighboring homes and afternoon classes for women and girls. One member of the student body is quite willing to give a very substantial sum toward the erection of such a Neighborhood House. This evening over in our little day school one of the sociology majors is getting a group of the most reliable farmers in our neighborhood to-

gether to see if they are interested in helping to organize a Farmers' Club. This increased interest on the part of students in the real problems of the Chinese poor is one of the most hopeful signs that I have seen during the past few years. They used to talk about "loving their country" but they are now becoming interested in acting out their love.

MINNIE VAUTRIN.

Nanking, China.

## Doctor for Asuncion

WE FEEL greatly pleased to have now at our disposal for part time the services of an excellent Scotch physician, Dr. John N. Hay. Dr. Hay comes to Asunción, from Sapucaí, thirty miles away, two days a week. He has opened consultation rooms for the public, though his real motive in coming is to attend the leper colony. He is an Evangelical missionary, of the South America Inland Mission, born at Nanawa in the Paraguayan Chaco, educated in Scotland, taking his degree in medicine at Edinburgh University; had two years of tropical medicine at London, specializing in the study of leprosy, and was with the colonial British Medical corps for several years. He returned to Paraguay as a missionary, and has done some splendid work among lepers in Sapucaí. Several months ago he offered his services to the government (he was already in charge of a military hospital), and President Ayala appointed him head of the leper work in Paraguay. The President immediately issued a decree for the establishment of a modern leper colony at Sapucaí on a beautiful tract of government land, wide and fertile. One hundred thousand pesos was appropriated for the building of clinic and cottages for men and women patients. Dr. Hay was appointed on the medical faculty of the University, exempted from military service, and now has fifty thousand pesos to begin the construction work next week with free labor by Bolivian prisoners. Things have moved with such dispatch that he and the rest of us are amazed that such an enterprise could make headway in Paraguay in war time. Dr. Hay is thoroughly devoted to Christ; he conducts a Sunday school at Sapucaí; has a baby league of one hundred and twenty little ones whose mothers he instructs in child raising; he is at present working with the lepers at Sapucaí and in Asunción. His appointment as head of the leper work opens to Evangelicals one of the finest opportunities it has had in South America.

M. L. NORMENT.

Asunción, Paraguay.

## WORLD CALL LUNCHEON

Savery Hotel, Des Moines

Thursday, October 18, 12:30; Sixty cents



## "Who Will Give Him His Chance?"

(Continued from page 43.)

doing all we can to fight venereal diseases in this area and have given 293 salvarsan injections. The Government Hospital has stopped treating lepers so we have started a small clinic and are giving weekly injections to those who are unable to go to the leper asylum twenty-two miles away. In spite of cuts we have had 1,138 in-patients, 6,008 patients in the dispensary and have given 51,798 treatments. There have been 3,173 laboratory examinations, 691 operations, and 112 maternity cases. When we realize how little we are actually doing to meet the dire need of the people we long to go forward instead of feeling at every turn that we are handicapped by lack of staff and funds.

### The Goodly Pearl

By Dr. Ada McNeil Gordon

RAM NATH, baptized David, was a student in the Bible College. He had been a Christian but a scant two years. Through persecution he had been compelled to leave home during his junior year at high school where he had given his heart to Christ. This year he had begun preparing for the ministry.

A young man missionary who was his friend as well as his instructor had heard the story of his conversion and what becoming a Christian had cost him. Not only had he left his father, mother, home and property but also a young wife whom he loved and who was living in his father's home. He said that he believed if he could have an opportunity of speaking to her he could persuade her to come and live with him. The missionary decided that he should one day make the attempt.

One bright morning in October three young men, the boy, the missionary and another student started on the walk to the village some miles away.

As they neared the village David, pointing to a succession of fields bordering the road said, "Do you see those fields? These were mine before I became a Christian."

Having reached the town he pointed to a row of houses saying, "Those were mine until I became a Christian."

Later as they were passing a row of shops he again said, "These, too, would be mine today if I were not a Christian." All these belong to my father and I am the only child."

When they reached his father's home David entered and spoke to his wife. Very kindly and gently he told her of his love and that he would always be good to her, that she did not need to become a Christian if she came to live with him. He also pointed out to her the trouble she might have in the village if the parents died.



## SECOND WORLD CONVENTION

### *Churches of Christ*

The place is Leicester, England.

The dates are August 7 to 12, 1935.

Start making your plans now to be present . . . a modern vessel of the Cunard White Star fleet will be especially chartered to take you to England. This arrangement with Cunard White Star offers a rare opportunity to combine attendance at this important religious event with an ocean voyage and a visit to a section of England unusually rich in religious and historic associations.

Just as Leicester provides a setting peculiarly appropriate for the WORLD CONVENTION, so, also do those courtesies met with on board a Cunard White Star ship make their especial appeal to members of religious organizations. The group will sail from New York, Monday, July 29, 1935 . . . arriving August 6, the day before the WORLD CONVENTION OF CHURCHES OF CHRIST is scheduled to open.



For further information write to  
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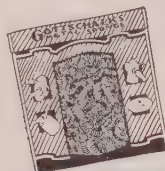


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40,000 organizations have raised much needed funds through the sale of Gottschalk's Metal Sponge. Our liberal co-operative plan will make it easy to obtain the money necessary to carry on your work.

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She turned on him like a tiger and screamed, "I may die but I will never live with you."

The father and mother came into the room and poured out the vials of their wrath with vile abuse and vituperations. "You have disgraced us in the eyes of the world. You are no son of ours. Our son is dead." Then the father took off his shoe and beat him, beat him out of the house. Being beaten by a shoe is one of the most disgraceful things that can happen to a Hindu.

Sobbing and shaken with emotion, David left his old home and the three young men retraced their steps through the village. The villagers who had seen him go and knew why he went, and that he had failed, jeered at him as he passed. On down the road they passed in silence. What could anyone say? What was there to say under the circumstances? Only David still sobbed and trembled.

After a while they heard him saying something under his breath. They listened and this was what they heard, "There was a merchant seeking goodly pearls and when he had found one of great price he sold all that he had and bought that pearl. I've found the pearl. What to me are father, mother, houses, lands, wife—I've found the pearl, I've found the pearl." And he had, as told by a visiting missionary.

## Rites Old and New

JAMES H. McCALLUM of South Gate, Nanking, China, writes of the passing away of one of their oldest church members, Chia Yueh-leo. "Although no other members of Mr. Chia's family were Christians, it was his special request that he should have a Christian burial. He had written instructions and pasted them on the wall beside his bed. He urged all his family and relatives to become Christians as a preparation for the life hereafter. He then wrote that it was his wish that no superstitious practices be used at his death and burial and that the Christians should be called in to officiate. Then he more specifically listed the things which he did not want them to do. They were not to call in the priests to read the liturgical prayers and perform their rites over his body. They were not to use paper money or burn paper images. They were not to place food, lights or other objects beside the coffin. They were not to prepare food to feed the dogs of the village which he must cross on his way to the nether world. When the lid was nailed to the coffin, the workmen were not to call out the usual lucky words that are expected. He requested that the red cord should not be used to tie the feet together or the calendar be hung in the room at the time of the removal of the coffin. His bed was to be removed immediately, rather than waiting three days for the spirit to return and secure the eyes that had been left.

"These and many other directions were given by him and his wishes were carried out very faithfully by his family and friends. The old man, once in good circumstances, since the death of his only son, had been reduced to poverty and had become very feeble. Yet he was a faithful attendant at the church and in the last year or so had been helped by our Christians in paying medical bills and in other ways. The service seemed all too brief and simple to me and I could not but wonder if we have not over-emphasized what one should not do on an occasion of this kind without developing anything adequate to take its place in the way of ritual. How often the Christian service is carried out in a barren room, over an unpainted and unadorned coffin, with just a few verses of Scripture, a song or two sung rather poorly by a group unaccompanied by any musical instrument, and a prayer! This in contrast to the very colorful rites and practices to which the Chinese are accustomed."

## Summer Christmas Trees

MANY churches are having Christmas trees in midsummer for the purpose of collecting gifts for their friends in other lands, which is necessary if they are to be received before December 25.

To some children, August 25 was just another Sunday but to the children of the Greenville Avenue Christian Church, Dallas, Texas, it was Christmas again. They put on a program for "Our Foreign Friends" which will long be remembered.

# An Invitation to Disciples of Christ

At the present time the Christian Board of Publication is serving more of our Sunday schools than at any previous period in its history.

The steady, sustained growth in the number of churches accepting our services has been continued even during the three years of this depression.

This unusual record can be explained only on the basis that our people have recognized the value of our productions.

They have recognized that no religious publishing house has a higher reputation for quality of lesson materials and for willingness to adopt any forward-looking program to improve these materials.

If your school has not yet adopted the services of this house, let us offer our facilities.

May we invite you to join the thousands of schools already numbered among our friends?

**Christian Board of Publication**  
St. Louis, Missouri



# Receipts for Two Months Ending August 31, 1934

United Christian Missionary Society  
From Churches and Individuals

	General Fund	Decrease Acct. Withdrawal of Benev. & Ch. Er.	Increase	Special Fund	Increase
Churches -----	\$ 6,856.60	\$ 682.81	\$2,312.03*	\$ 170.00	\$ 255.00*
Sunday Schools -----	3,279.23	1,178.70	152.02*		
Christian Endeavor Societies	218.98	1.43	4.59*		
Missionary Organizations --	5,320.23	305.61	4,256.63*		
Individual -----	883.35	815.08	358.69*	1,119.00	1,040.50
	\$16,558.39	\$ 2,983.63	\$7,083.96*	\$1,339.00	\$ 835.50*

## From Miscellaneous Sources

Bequests -----	\$ 482.50	\$ 50.00	\$ 17.50*		
Interest (U. C. M. S.) -----	8,034.10		2,253.46*	\$ 417.29	\$ 51.91*
Receipts (Old Societies) ---		5,401.03			502.01*
Interest (Old Societies) ---					
Home Missionary Institutions	4,680.19		1,922.32		
Benevolent Institutions ----		6,443.58			
Annuities -----				1,100.00	200.00
WORLD CALL Subscriptions and Advertising -----	2,249.70		903.11		
Literature -----	3,012.54		19.93*		
Miscellaneous -----	6,916.02	179.84	940.70*	151.55	130.78*
	\$25,375.05	\$12,074.45	\$ 406.16*	\$1,668.84	\$ 484.70*

## Board of Education and Cooperating Colleges

Churches -----	\$677.54	\$44.76*
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\*Decrease.

## The Missionary Register

### Missionaries Returning From the Field

Dr. and Mrs. R. F. Brady, China, New York, August 17.  
Mrs. George E. Springer, India, New York, September 2.  
Miss Emma Lyon, China, Los Angeles, during July or August.

### Deaths

Mrs. W. P. Bentley, California, formerly missionary to China, August 13.  
Mrs. Chas. H. Collins, Bedford, Ohio, mother of Lillian Collins, China, in July.

## From the French Field

WE JUST returned from Windywood Young People's Conference where we had a great time. I took five from Community Chapel and one from Kinder. Community Chapel raised \$50 to send its five and the Lake Charles American Church sent four and my Kinder boy. I raised in all \$115 for this group of ten youth. There were 61 young folks enrolled. Myron Hopper deaned the conference, assisted by Charles M. Ross. I taught missions and social life and was dean of men. The 19 boys were the best behaved fellows I ever dealt with.

Mrs. Armstrong was elected president of the Louisiana woman's missionary society at the last State Convention. We are planning with Mrs. Forsyth of Alexandria, newly elected secretary of the women's work, to succeed Mrs. Brewer, to tour the state of Louisiana in the interest of the mission work. We will take two of our French girls and let them sing French songs and we will tell of the French work and all other work under the U. C. M. S. We want to do this just before the One Day Conventions, urging a

big attendance for these conventions. We will present the state work at the same time.

W. N. ARMSTRONG.

Lake Charles, Louisiana.

## Grace Phillips Sails

Miss Grace Phillips sailed from Seattle on August 30th, for China, where she is to teach in the Library School of Boone University in Wu Chang. Miss Phillips is known to our missionary women as the author of *Far Peoples and World Friendship People*. She was a student at the College of Missions in 1916, hoping at that time to prepare for our China mission field. Circumstances interfered and she went instead to preach for one of our churches in Wisconsin. After three successful years in that pastorate, Miss Phillips entered the Divinity School of Chicago University where she completed her work for a B.D. degree. She had considerable work also in the Library School so that when the new library for the Divinity



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21 DE LUXE FOLDER ASSORTMENT COSTS \$0.50 per box, in a gift box. Sells for \$1.00.  
15 FOLDERS (EVERY DAY ASSORTMENT) COSTS \$0.30 per box, birthday, convalescent, sympathy, etc.

Member N. R. A. We redeem all unsold boxes.

### ANNA BELL ART STUDIO

Box 27 Elmwood Sta. Dept. W Syracuse, N. Y.

School was opened about ten years ago she was made head librarian. In this capacity she has been of great personal service to Disciples students who have attended the Divinity School. Her friends rejoice that the opportunity has finally come for her to go out to China and there is no doubt that she will be a splendid influence for Christianity in her work among Chinese students in the Library School. Boone University is a Methodist institution of higher learning and Wu Chang is inland from Nanking on the Yangtze River.



# The Last Page

## I Am Your Temper

A Message to Young People

By P. R. Hayward

I AM YOUR TEMPER.

People call me that.

You call me that.

I am hard to understand.

You can see me in action and thus know what I do.

I am a flare of hot emotion when you are in a tight place.

I am the concentrated protest of your inner self when things in the outside world do not turn out as you expect.

I gather up in myself your buried fears and so cause you to lose control of yourself to your own surprise.

I come to the surface most easily in those fits of experience where you have been often beaten.

I express your prejudices. I reveal your hates. I coddle your indolence. I puff up your self-esteem.

I am your last refuge when you cannot summon enough nerve to face the facts.

Allow me to be your master and I will allow life to ride you hard.

Master me and so make your marshaled emotions the servant of your life purpose and you have life in your hand to control as you will.

I AM YOUR TEMPER.

—*Epworth Herald.*

## A Head Start

Brave Captain: "Now my men, fight like heroes 'til your ammunition's gone—then run. On account of this rheumatism in my leg I'll have to start now."

## Off the Subject

A Negro was telling his minister that he had "got religion."

"Dat's fine, brothah; but is you sure you is going to lay aside sin?" asked the minister.

"Yessuh. Ah's done it already."

"An' is you gwine to pay up all yoh debts?"

"Wait a minute, Pahson! You ain't talking religion now—you is talkin' business!"—*The Tatler.*

## Our First Family

Sunday School Teacher: "Can any of you little girls tell me who lived in the Garden of Eden?"

"Yes, Teacher—the Adamses."—*Boston Globe.*

The school inspector, to test the faculty of observation in the pupils, crossed the platform, shifting his fountain pen from one pocket into another.

"Now, what did I do?" he asked.

A small girl held up her hand. "You crossed in front of teacher without saying 'Excuse me,'" she said.

## Salt

Panaceas do not always pan out. Once men thought suffrage, one vote for every man, would cure all civic ills. It removed old tyrannies but new ones sprang up.

The abolition of slavery became the center of men's hopes. It was abolished—then carpet baggers afflicted us.

Prohibition came—but even with that the millennium did not appear.

Panaceas do not always pan out. There is one thing that does—people. When the people have a mind to work Utopias are not so much needed.

The old-fashioned farmer was hard to convince.

"No," declared he, "I'll have no such contraption in my house. Pianners are bad things."

"Oh, but Father," protested his daughter, "this is an upright piano."

## Chinese Rules of Conduct

Chiang Kai-shek in inaugurating recently the New Life Movement, laid emphasis upon knowledge and virtue as the foundation of national greatness. The generalissimo is interested in a spiritual rebirth of his people that will make for righteousness and fineness of the individual and the nation. To give the movement concreteness, a first series of 40 rules for the guidance of daily conduct have been formulated. More are being drafted for young China.

1. Dress should be neat and worn in the proper manner.
2. Clothing should be properly buttoned.
3. The hat should be worn at a proper angle.
4. The shoes should be correctly adjusted to the feet.
5. Eating should be done in an orderly way.
6. Sitting posture should be correct.
7. Rice should not be wasted.
8. Bowls and chopsticks should be in their proper place.
9. Drinking tea and eating should be done without noise.
10. House and rooms should be kept in order.
11. Walls in the room should not be marred.
12. Furniture should be kept clean and in repair.
13. Calm should be the prevailing atmosphere at home.
14. The body should have a proper carriage both in walking and sitting.
15. A direct gaze at the object should be cultivated.
16. Keep appointments on time.

17. Don't interrupt others when they are speaking.

18. Assist your neighbors when a fire breaks out.

19. Refrain from levity when others have funerals.

20. When others fight, persuade them to desist.

21. Assist a person who stumbles or falls.

22. Be silent at public meetings and in theaters.

23. Avoid the use of profanity and do not engage in fights.

24. If views differ, do not create a disturbance, but argue according to reason.

25. While traveling on trains or ships, refrain from loud talk and laughter.

26. Refrain from yelling in restaurants and tea shops.

27. Cultivate a pleasant tone and attitude in speaking.

28. On sidewalks and public highways, walk on the left side.

29. Do not try to overtake others in walking.

30. Do not smoke when you walk.

31. Do not eat when you walk.

32. Do not yell when you walk.

33. If you obstruct the way of another, say: "Please excuse me."

34. When you buy tickets at the railway station or stamps at the post office, take your turn in an orderly manner.

35. When leaving a railway station or wharf, take your turn and do not crowd.

36. In all public places, take your turn.

37. When you meet a person in the morning, say, "Good morning."

38. Upon parting with another, say, "Good-bye."

39. Do not patronize lewd women.

40. Do not gamble.

"What is your favorite book?"

"It has always been my bank book—but even that is lacking in interest now."

A Frenchman came to London to learn the language, and soon got into difficulties with his pronunciation, especially with the group comprising "though," "plough" and "rough."

When the film of "Cavalcade" began its run and one newspaper review was headed, "'Cavalcade' Pronounced Success," the Frenchman went back home.

—*Onward.*

Her car had broken down on the road opposite a field where a farmer was plowing with a four-horse team. The farmer came over and offered to pull the car to the nearest garage with his team.

"I appreciate your kind offer more than I can tell you," the lady in distress told the farmer, "but, unfortunately, you would need twelve more horses. You see, my car has a sixteen-horse-power motor."



# Where God and Human Need Call

## A Scriptural and Social Obligation to the Ministry

### OUR BIG FAMILY AND ITS NEED

#### MINISTERS AND MISSIONARIES

Four Hundred and sixty-two (462) members of this large family are aged ministers and missionaries.

Now their active days are over. Because of age and disability they never can serve again. They are part of the great throng of the unemployed, and are unprovided for unless you provide for them.

#### WIDOWS OF MINISTERS AND MISSIONARIES

Two hundred and seventy-six (276) widows are also members of this large family. They joined hands with their husbands to give all to Christ and the church "until death do us part." They must depend upon the church which called them and ordained them for their relief and care.

#### ORPHAN CHILDREN OF MINISTERS AND MISSIONARIES

Forty-four (44) children with either father or mother or both gone, are a part of this family. The churches and Bible schools cannot neglect these orphan children.

#### THE TOTAL FAMILY

One thousand two hundred and sixty-nine (1269) persons make up this total Pension Fund family which is cared for by 782 small monthly checks.

Imagine these 782 firesides. Beside each fireside sits an honored and worthy minister or missionary. The toil of the past has stooped their shoulders, but their gray hairs are the crowning glory of the years. They have nowhere else to go for relief and care. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."



He is counting on you

## THE WEEK OF THE MINISTRY OCTOBER 7-14

### God and Human Need Call

The answer to this call from grateful churches and adult classes in Bible schools will be given as the climax of the Week of the Ministry on October 14.

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50,000 Local Church Leaders in training.  
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387 Leadership conferences, schools and institutes.  
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## SUPPORT THE PROGRAM Thanksgiving Sunday, Nov. 25

Religious Education in your state is directly dependent upon the Thanksgiving offering.

### This Year a Plus Year for Religious Education

- Accept your Thanksgiving offering of 1933 as a minimum goal for your school in 1934. Give above this a Plus Offering for Religious Education. (We suggest at least a 10 per cent increase.)
- If your school did not give a Thanksgiving offering last year do so this year.

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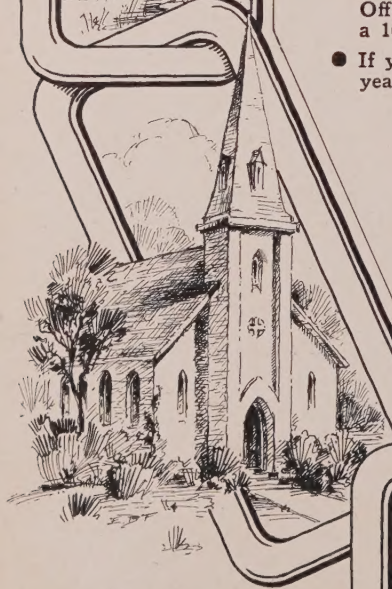
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